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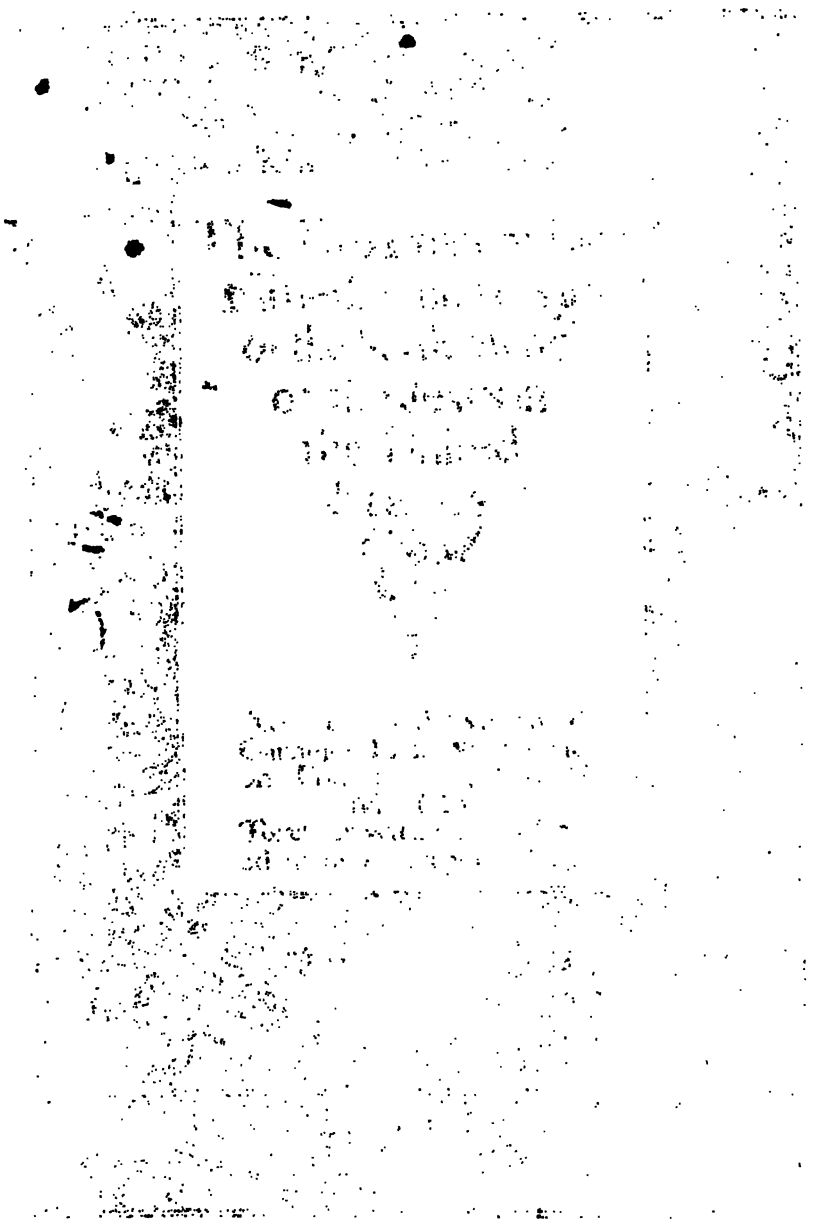

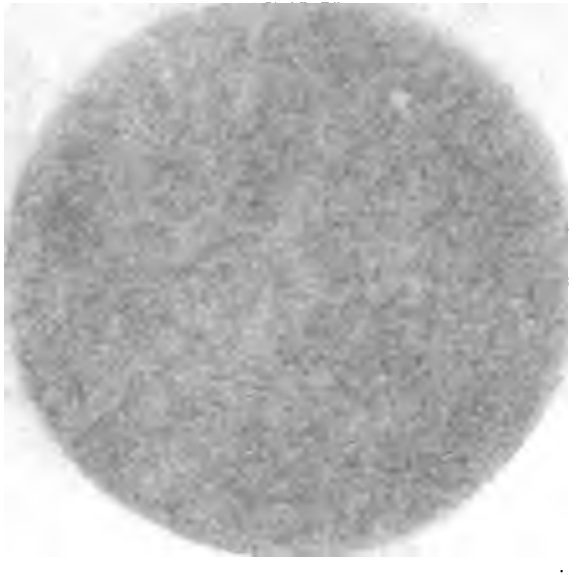

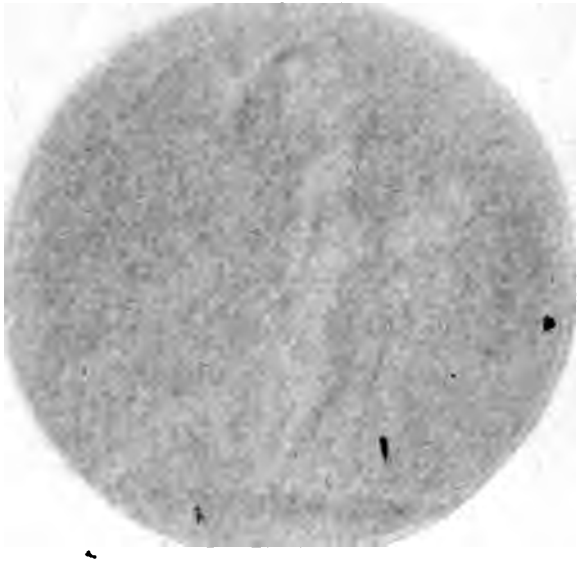

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The Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States

1655 1905

Addresses delivered at Carnegie Hall, New York, on Thanksgiving Day MCMV

Together with other selected addresses and proceedings.

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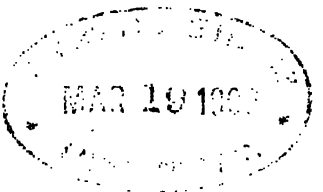

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THE NEW YORK CO-OPERATIVE SOCIETY

PREFACE

The success of the celebration of the Two Hundred and Fiftieth Anniversary of Jewish Settlement in America, and the valuable contributions to American Jewish history that it has occasioned, have induced the Executive Committee to preserve and reproduce in more permanent form a number of typical addresses, communications, and editorial writings, selected from the great mass of interesting and instructive material, remarkable for its excellence both as to matter and literary quality, called forth by the hundreds of public meetings held in the latter days of November, 1905, in conformity with the recommendations of the Committee. To publish all would require many volumes of huge bulk. It has, therefore, become necessary to resort to an arbitrary rule of selection. Obviously, the proceedings held at Carnegie Hall, in the City of New York, on Thanksgiving Day, being national in scope, constitute the nucleus of the compilation. Around these have been grouped a few of the many addresses delivered at such old or important centers of Jewish population as Boston, Philadelphia, Chicago, Cincinnati, St. Louis, New Orleans, Albany, and San Francisco. That circumstances have rendered any omissions necessary is a source of sincere regret.

It may not be inappropriate to briefly sketch the history of the movement whose culmination has been

the source of universal gratification, and will, it is hoped, lead to a better understanding of the American Jew as an element in our population, not only by the public generally, but by the Jew himself.

On February 27th, 1905, the Board of Trustees of the Congregation Shearith Israel of New York, the oldest Jewish congregation in the United States, appointed a general committee of the congregation to consider the propriety of celebrating the Two Hundred and Fiftieth Anniversary of the Jewish community in New York. This committee invited the officers of various Jewish congregations and charities to attend a public meeting at the vestry rooms of the synagogue on Sunday, April 9th, 1905. Concurrently, the American Jewish Historical Society at its thirteenth annual meeting held in Cincinnati, Ohio, on February 28th, 1905, had instructed its Executive Council to coöperate with other organizations in the proper commemoration of the event. At the public meeting in New York, Louis Marshall, Esq., presiding, and Hon. N. Taylor Phillips acting as secretary, it was unanimously resolved, upon motion of Rev. Dr. H. Pereira Mendes, " that a Committee of Fifteen be appointed by the chairman of this meeting to make arrangements for a celebration at some time during the present year of the Two Hundred and Fiftieth Anniversary of the foundation of the Jewish community in the City of New York, and for the establishment of a permanent memorial of that important historic event, such Committee to have full power to carry such arrangements into effect, and to increase its number, if deemed advisable." The chairman and

secretary were added as members of this committee. It was the sense of the meeting that the celebration should be national in scope, as commemorating the first officially authorized settlement of Jews within the present limits of the United States, and that the particular event to be commemorated be the grant of official leave of settlement, dated April 26th, 1655, from the Dutch West India Company, though it would probably be most convenient to hold the celebration in the fall. The text of this grant reads as follows:

"26th of April, 1655.

"We would have liked to agree to your wishes and request that the new territories should not be further invaded by people of the Jewish race, for we foresee from such immigration the same difficulties which you fear, but after having further weighed and considered the matter, we observe that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested in shares of this company. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail to and trade in New Netherland and to live and remain there, provided the poor among them shall not become a burden to the company or to the community, but be supported by their own nation. You will govern yourself accordingly."

The chairman of the meeting thereupon appointed the following Executive Committee: Jacob H. Schiff, chairman; Dr. Cyrus Adler, Hon. Samuel Greenbaum, Daniel Guggenheim, Prof. Jacob H. Hollander, Max

J. Kohler, Hon. Edward Lauterbach, Adolph Lewisohn, Louis Marshall, Rev. Dr. H. Pereira Mendes, Hon. N. Taylor Phillips, Hon. Simon W. Rosendale, William Salomon, Isaac N. Seligman, Louis Stern, Hon. Oscar S. Straus, and Hon. Mayer Sulzberger. The committee organized by the appointment of Mr. Schiff as chairman, Mr. Seligman as treasurer, and Mr. Kohler as honorary secretary. A General Committee, composed of representative Jews residing in every State and Territory of the United States, was subsequently constituted, their names appearing *post* (p. 258).

Arrangements were in due time made to hold a public celebration at Carnegie Hall, New York City, on November 30th (Thanksgiving Day), 1905, and to recommend holding commemoratory religious services on the Saturday and Sunday before Thanksgiving Day in the various synagogues and Sabbath schools throughout the land. A special order of service was prepared under the auspices of the committee for use at the synagogues, including a special prayer for the occasion, which is to be found *post* (p. 253).

Such religious services were held, the various congregational Unions and Rabbinical Conferences joining in the Executive Committee's recommendation. Appropriate exercises were also held on or about Thanksgiving Day under the auspices of various Jewish lodges, Young Men's Hebrew Associations, sections of the Council of Jewish Women, Jewish Chautauqua circles, and orphan asylums, and in a number of instances, general local celebrations of an impressive character were also held.

The Executive Committee also distributed literature bearing on the celebration among individuals likely to be interested, including a pamphlet (*see reprint in Appendix*) prepared for it, entitled "Notes Relating to the Celebration of the Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States," and a reprint of the article prepared by Dr. Cyrus Adler for Volume I of the "Jewish Encyclopedia" on the history of the Jews in America.

The erection of a suitable memorial of the event celebrated was likewise planned. A fund of upward of $100,000 was to be collected by voluntary subscriptions from the Jews of the United States to defray the cost, but this plan was abandoned by resolution of the Executive Committee, adopted November 12th, 1905, after a considerable sum had been collected, because "the demands on the generosity of the Jews of America, necessitated by the horrors resulting from the recent massacres in Russia, make it imperative that every energy be directed to the immediate relief of the distress of our unfortunate brethren there," and it was feared that funds might be diverted to this Memorial Fund, which might otherwise go to the Russian Relief Fund.

It was, however, decided that plans, previously approved, for the publication and distribution of a popular "History of the Jews in the United States," to be issued with the coöperation of the Jewish Publication Society of America and the American Jewish Historical Society, should be carried out, and that this volume of proceedings should also be issued,

funds for this purpose having been contributed from all parts of the country.

An anonymous donor has generously placed at the disposal of the committee the means for defraying the cost of an appropriate commemoratory medal (*see Frontispiece*), designed and modeled by the distinguished Jewish sculptor, Isidore Konti, which is to symbolize the ideals embodied in this anniversary. This medal, it is hoped, will be completed during the spring of 1906.

THE EXECUTIVE COMMITTEE.

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EXERCISES IN CELEBRATION OF THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE SETTLEMENT OF THE JEWS IN THE UNITED STATES, 1655–1905

CARNEGIE HALL, NEW YORK CITY, THANKSGIVING DAY, NOVEMBER 30, 1905

PROGRAMME

1. OVERTURE . . . *Mendelssohn*
   "March of Priests" from "Athalie"

2. PRAYER . . . . . .
   Reverend JOSEPH SILVERMAN, D.D.
   Rabbi Temple Emanu-El, New York City

3. CHORUS . . . . *Mendelssohn*
   From Oratorio "Elijah"
   "He, watching over Israel, slumbers not, nor sleeps. Shouldst thou, walking in grief, languish, He will quicken thee."

4. INTRODUCTION . . . . .
   JACOB H. SCHIFF, Esq.
   Chairman of the Executive Committee

5. ADDRESS . . . . . .
   Honorable GROVER CLEVELAND

6. KOL NIDRE . . . . . *Bruch*

Solo Violoncello, Mr. Leo Schulz

7. ADDRESS . . . . . .

Honorable Frank W. Higgins

Governor of the State of New York

8. ADDRESS . . . . . .

Honorable George B. McClellan

Mayor of the City of New York

9. LARGO . . . . . *Handel*

For Chorus, String Orchestra, Harp and Organ

Solo Violin, Mr. David Mannes

"Trust in the Lord,
His name we ever bless
In grief and happiness
With one accord.
He ordered all our ways,
To Him ascend our lays
In praise and pray'r:
Until our journey's end,
O Lord, our souls defend
With watchful care."

10. ORATION . . . . . .

Honorable Mayer Sulzberger

11. CHORUS . . . . . *Mendelssohn*

"Thanks be to God," from "Elijah"

"Thanks be to God, He laveth the thirsty land. The waters gather, they rush along! They are lifting their voices! The stormy billows are high, their fury is mighty; but the Lord is above them, and Almighty."

12. ADDRESS . . . . . .

The Right Reverend David H. Greer, D.D.

Bishop Coadjutor of New York

13. ADDRESS . . . . . .

Reverend H. Pereira Mendes, D.D.

Rabbi Spanish and Portuguese Synagogue, New York City

14. ADON OLAM . . . . . .

Downtown Cantors' Association of New York

(To be sung in Hebrew. The English translation is as follows:)

Lord over all! Whose power the scepter swayed,
Ere first Creation's wondrous form was framed,
When by His will divine all things were made;
Then, King, Almighty was His name proclaimed.

When all shall cease—the universe be o'er,
In awful greatness He alone will reign,
Who was, Who is, and Who will evermore
In glory most refulgent still remain.

Sole God! unequaled and beyond compare,
Without division or associate;
Without commencing date, or final year,
Omnipotent He reigns in awful state.

He is my God! my living Saviour He!
My sheltering Rock in sad misfortune's hour!
My standard, refuge, portion, still shall be,
My lot's disposer when I seek His power.

Into His hands my spirit I consign
Whilst wrapped in sleep, that I again may wake
And with my soul, my body I resign;
The Lord's with me—no fears my soul can shake.

15. CHORUS AND AUDIENCE . .

"My Country! 'tis of thee"

1

My country! 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land, where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!

2

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

3

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.

4

Our fathers' God! to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us with Thy might,
Great God, our King.

16. BENEDICTION . . . . .

Reverend RUDOLPH GROSSMAN, D.D.
Rabbi Congregation Rodeph Sholom, New York City

A letter from the President of the United States will be read in the course of the proceedings.

The musical programme is in charge of Dr. Frank Damrosch, assisted by members of the People's Choral Union, who have most courteously volunteered their services, and by the New York Symphony Orchestra. Mr. Frank L. Sealy at the organ.

OPENING PRAYER BY REV. DR. JOSEPH SILVERMAN

Almighty Father, source of light and life, we revere Thee as the Providence that guides the affairs of man and the destinies of nations. Thou sendest forth Thy ministers to destroy what is false and evil and to plant what is true and good.

Throughout the ages Thou hast been the Guardian of Israel, who sleepest not, nor slumberest—a pillar of cloud to lead them by day and a pillar of fire to show them the way at night. In the dark days of bondage, of wanderings and exile, of servitude under foreign masters, Thou hast ever been Israel's comfort, prop and hope.

Our forefathers labored and struggled for conviction and faith. We have received the heritage of Israel and shall bravely bear all trials in the service of truth and justice. But not unto us is the glory; Thine, O Lord, are the power, the glory, and the majesty.

We thank Thee with deep-felt gratitude, that Thou hast cast our lot in pleasant places, that Thou didst guide our ancestors to this land of liberty, and didst prosper them in the days of yore.

We thank Thee for America, this haven of refuge for the oppressed of the world. We thank Thee for the blessings of a permanent home in this country, its opportunities for development of life and advancement of mind and heart, for its independence and unity, its free institutions, the rights to life, liberty, and the pursuit of happiness. We reverently bow be-

fore Thy decree, which has taught us to find enduring peace and security in the sure foundation of this blessed land.

Here we have established our habitations and tabernacles, here we have erected our synagogues and homes for the needy, the orphans and widows, the sick and forlorn, and we fervently pray that we may be permitted to abide here forever in prosperity and in amity with all the people of the land.

Mindful of all the blessings we enjoy in this land, we are grateful unto Thee for the contrast presented to-day between the country of freedom and the country of Russian slavery—between this nation of justice and peace and the Eastern land of tyranny and destruction.

We pray unto Thee, the Ruler of nations, to spread Thy wings of protection over our common country. Bless the President and his counselors and the magistrates and legislators of the nation, and of every state and city in the Union. Keep far from our beloved land the ravages of sword, fire, flood, and pestilence. May no foe from within or without threaten its peace and integrity. May this land advance toward ever higher planes of truth and justice to the end that America may become the bearer of peace to all the nations of the world.

We pray also for our suffering brethren who, in a distant land, are passing through the fire that consumeth and the water that overwhelmeth. Stay the hand of the oppressor, dull the edge of the sword, and divert the course of the deadly weapon. Send forth Thy ministering angels to heal the afflicted and bind

up the broken-hearted. And let all men learn and practice the wise teaching, to love the Lord their God with all their heart and soul and might, and to love their fellow-men as themselves. Speed the time, O God, when all men shall believe the truth and shall practice what they profess. Amen.

INTRODUCTION BY JACOB H. SCHIFF

When some months since it was decided to celebrate the settlement of Jews in the United States, and in this very city, two hundred and fifty years ago, the people of the Jewish faith throughout the land felt glad and proud, because this beloved country of their adoption had become the great exponent of human liberties and of freedom of conscience, furnishing an example to the world how great and powerful a people can become, who give equal opportunity to all, no matter what their origin or their profession of faith may be. But our gladness has received a shock, our hopes and expectations have for the time being become dispelled. The brotherhood of man, our prophets have taught us to look forward to, still remains a dream, the realization of which the events of this very month have once more removed into the distant future. Racial prejudice and hatred are still rampant; the Jew still remains the martyr, whose life must be sacrificed, so that freedom and enlightenment, for which he has ever battled, shall triumph even in darkest Russia.

But though we sorrow, we feel we should rejoice and celebrate, because America did become in centuries gone by the home of people of our race and faith, and is now our own home and the home of our children.

Indeed, I am grateful for the honor, which has so graciously been bestowed upon me, to preside over this celebration; and before I exercise the great privilege to present to you the honored speakers of the

day, I ask to be permitted to give expression in a few words to the feelings which animate us upon this momentous occasion.

When, in 1655, two hundred and fifty years ago, people of our race and faith first set foot upon these shores to become permanent settlers, hardly a century and a half had passed since Columbus had unlocked the gates of this hemisphere to the civilized world. Thus the heritage which the great Genoese presented to mankind was availed of by our own people at so early a period of the development of the New World that we believe we are justified in the claim that this is our country, to a like extent as it has become the country of other early and later comers, in common with whom we have built this great nation, of which we now form part and parcel.

Look at the record of the wonderful and glorious progress and development of our country, and upon every page will be found the name of the Jew as having rendered meritorious and patriotic service. Not that we claim that the Jewish citizen has at any time done more than his simple duty; but in the attempt, so frequently made, to consider us a foreign element, it is well and proper, upon an occasion like the present, to emphasize the fact that two hundred and fifty years ago, and ever since, the Jew who has landed on these shores has come to this country to throw his lot with its people, to share their burdens, to benefit by their opportunities, to become an American, in the best meaning of this proud title and all it stands for.

And having said this, we may add that, as Jews, we

are ever mindful of the untold blessing which the fact, that the beacon light of human liberty and freedom is kept burning brightly by the people of the United States, brings not only to those of their race whose good fortune it is to be among the dwellers within this blessed land, but even to their brethren in faith in foreign lands, who still suffer under restrictions unworthy of modern civilization—and who, I must sorrowfully add, in the light of recent events, are still made the victims of the lowest human passions and prejudice. Because of this great blessing the United States is bestowing upon mankind, the Jew everywhere is an ardent admirer of America and her people, and everywhere his face is set longingly and hopefully toward these shores.

We who *are* Americans pledge ourselves anew, upon this momentous occasion, to our fellow-citizens, from whatever race they may have sprung or whatever faith they may profess, that we shall ever stand ready to be one with them in every endeavor to further augment the greatness of this, our beloved common country, and the respect in which it is held throughout the world.

I now have the honor to present to you one who is foremost among the great statesmen this country has produced; one who, you will all agree with me, unites in himself all the qualities which go to make up the type of the ideal American, a man to whom we willingly look for guidance and emulation—

Ex-President Grover Cleveland.

ADDRESS BY EX-PRESIDENT GROVER CLEVELAND

MR. CHAIRMAN AND LADIES AND GENTLEMEN: Among the large enterprises and undertakings which have become familiar to the people of the United States, there may be mentioned the extravagant celebration, especially in these latter days, of all sorts of anniversaries and events. Many of these undoubtedly tend to the improvement and stimulation of patriotic sentiment. But there is good reason to believe that others have no better justification than the indulgence of local pride or the furtherance of narrow and selfish interests.

We join to-day in "the celebration of the two hundred and fiftieth anniversary of the settlement of the Jews in the United States." This event created such an important epoch in our country's development, and its relationship to our nation's evolution is so clearly seen in the light of present conditions, that every thoughtful American citizen must recognize the fitness and usefulness of its commemoration. To those of the Jewish faith it recalls a foothold gained, that meant for them a home and peaceful security, after centuries of homelessness and ruthless persecution. To those of us professing a different religious faith, it brings to mind the landing upon our soil of an element of population whose wonderful increase and marked traits of character have added a powerful factor to our national progress and achievement. All nationalities have contributed to the composite population of the United States—many of them in greater

number than the Jews. And yet I believe that it can be safely claimed that few, if any, of those contributing nationalities have directly and indirectly been more influential in giving shape and direction to the Americanism of to-day. What our Jewish fellow-citizens have done to increase the material advancement of the United States is apparent on every hand and must stand confessed. But the best and highest Americanism is something more than materialistic. Its spirit, which should make it imperishable and immortal, exists in its patriotic aspirations and exalting traditions. On this higher plain of our nationality, and in the atmosphere of ennobling sentiment, we also feel the touch of Jewish relationship. If the discovery of America prophesied the coming of our nation and fixed the place of its birth, let us not forget that Columbus, on his voyage in search of a new world, was aided in a most important way by Jewish support and comradeship. If the people of the United States glory in their free institutions as the crown of man's aspiration for self-government, let them not be unmindful of the fact that the Jews among us have in their care and keeping the history and traditions of an ancient Jewish commonwealth astonishingly like our own Republic in its democracy and underlying intention. This ancient commonwealth was ordained of God for the government of His chosen people; and we should not close our minds to a conception of the coincidence in divine purpose discoverable in the bestowal, by the Ruler of the universe, of a similar plan of rule, after thousands of years, upon the people of the United States, who also

had their beginning in willing submission to God's sovereignty, and the assertion of freedom in His worship. When with true American enthusiasm and pride we recall the story of the war for our independence, and rejoice in the indomitable courage and fortitude of our Revolutionary heroes, we should not fail to remember how well the Jews of America performed their part in the struggle and how in every way they usefully and patriotically supported the interests of their newly found home. Nor can we overlook, if we are decently just, the valuable aid cheerfully contributed by our Jewish fellow-countrymen in every national emergency that has since overtaken us. They gave convincing evidence of their assimilation of the best sentiment of American patriotism by heartily joining in the popular acclaim that met the selection of Washington as the first President of our new Republic. In support of this statement it certainly cannot be amiss to quote the following passages from a letter addressed to General Washington after his election to the presidency, by the Hebrew congregation in Newport, Rhode Island:

"Deprived as we hitherto have been of the inalienable rights of free citizens, we now, with a deep sense of gratitude to the almighty Disposer of all events, behold a government erected by the majesty of the people, a government which to bigotry gives no sanction, to persecution no assistance, but generously affording to all liberty of conscience and immunities of citizenship, deeming every one, of whatever nation, tongue, and language, equal parts of the great government machine.

"This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence, and public virtue, we cannot but acknowledge to be the work of the great God who rules in the armies of the heavens and among the inhabitants of the earth, doing whatever seemeth to Him good."

These expressions, besides bearing on the hearty participation of our Jewish fellow-citizens in the patriotic sentiments of the time, illustrate how thoroughly they appreciated the new opportunities and the new security offered to them by a free, just, and popular government.

And thus it happened that the Jewish immigrants who were driven to our colonies by religious persecution, and their descendants, have, under the kindly influence of toleration and equality, coöperated in nation-building with those of different religious faiths, whose ancestors, or they themselves, had also sought, amid hard and inhospitable surroundings, freedom to worship God. Jewish patriotism, which had been for centuries submerged and smothered in homeless wanderings and nationless existence, in the more cheerful light and warmth of a safe abiding place, sprang up and flourished. It has been said: "If you persecute, you make slaves; only by declaring equal rights for all will you make good citizens." The rule that equality in right is essential to good citizenship has never been better supported than by the result of according equal rights to the Jews who found a home on the soil of the United States.

I do not overlook the fact that the full enjoyment by the Jews of religious and industrial freedom was

not without restraint or limitation at the time of their first arrival. Nor am I in the least inclined to claim that Jewish characteristics or the Jewish religion is, or ever had been, absolutely preventive of bad men and bad citizens. It cannot be denied, however, that with even the limited equality of rights at first accorded to the Jews by the American colonies, their loyalty and effective patriotism when needed were not wanting.

We have to-day only to look about us to discover that, in every phase of present American enterprise and effort, the Jews of the United States, with unrestricted toleration and equality, are making their impress more and more deep and permanent upon our citizenship. They accumulate wealth without exhibiting or encouraging harmful extravagance and business recklessness. They especially care for their poor, but they do it sensibly, and in a way that avoids pauper-making. On every side are seen monuments of their charitable work, and evidences of their determination to furnish their children and youth equipment for usefulness and self-support. It is not among them that dangerous discontent and violent demonstrations against peace and order are hatched and fostered. There may be something of separateness in their social life among us, but this should be naturally expected among those who are not altogether free from the disposition born of persecution and the loss of nationality, to seek in a common devotion to their peculiar religious creed the strongest bond of their social fellowships. And yet, with it all, they are by no means laggards in the civic duty and the work in

behalf of the general welfare of the state, which are the badges of good citizenship.

It is time for the unreserved acknowledgment that the toleration and equal opportunity accorded to the Jews of the United States have been abundantly repaid to us. And in making up the accounts, let us not omit to put to their credit the occasion presented to us through our concession to them of toleration and equality, for strengthening, by wholesome exercise, the spirit of broad-minded justice and consideration, which, as long as we are true to ourselves, we must inflexibly preserve as the distinguishing and saving traits of our nationality.

I know that human prejudice—especially that growing out of race or religion—is cruelly inveterate and lasting. But wherever in the world prejudice against the Jews still exists, there can be no place for it among the people of the United States, unless they are heedless of good faith, recreant to the underlying principles of their free government, and insensible to every pledge involved in our boasted equality of citizenship.

Roger Williams, the pioneer of religious liberty in America, expressed the fear, long before the United States became a nation, that England and the other nations had a score to pay to the Jews, and he added these words: "I desire not the liberty to myself which I would not freely and impartially weigh out to all the consciences of the world beside." Our nation will have no score to pay to the Jews. As a people we shall never suffer the humiliation of appealing to them for favors with the shamefacedness of intol-

erance unforgotten and unforgiven. The Jews of the United States have become our fellow-citizens, and, like us, have at heart the prosperity and safety of our common country—forasmuch as we have desired not that liberty to ourselves which we would not freely and impartially weigh out to all the consciences of the world beside.

After all it comes to this: We celebrate an event in the history of our country fraught with important results, and deeply concerning us all as citizens of the United States. In the spirit of true Americanism let us all rejoice in the good which the settlement we commemorate has brought to the nation in which we all find safety and protection; and, uninterrupted by differences in religious faith, let us, under the guidance of the genius of Toleration and Equality, here consecrate ourselves more fully than ever to united and devoted labor in the field of our common nation's advancement and exaltation.

LETTER FROM PRESIDENT ROOSEVELT

WASHINGTON, *November* 16, 1905.

MY DEAR SIR: I am forced to make a rule not to write letters on the occasion of any celebration, no matter how important, simply because I cannot write one without either committing myself to write hundreds of others or else running the risk of giving offense to worthy persons. I make an exception in this case because the lamentable and terrible suffering to which so many of the Jewish people in other lands have been subjected, makes me feel it my duty, as the head of the American people, not only to express my deep sympathy for them, as I now do, but at the same time to point out what fine qualities of citizenship have been displayed by the men of Jewish faith and race, who, having come to this country, enjoy the benefits of free institutions and equal treatment before the law. I feel very strongly that if any people are oppressed anywhere, the wrong inevitably reacts in the end on those who oppress them; for it is an immutable law in the spiritual world that no one can wrong others and yet in the end himself escape unhurt.

The celebration of the two hundred and fiftieth anniversary of the settlement of the Jews in the United States properly emphasizes a series of historical facts of more than merely national significance. Even in our colonial period the Jews participated in the upbuilding of this country, acquired citizenship, and took an active part in the development of foreign and domestic commerce. During the Revolutionary period they aided the cause of liberty by serving in the

Continental army, and by substantial contributions to the empty treasury of the infant Republic. During the Civil War, thousands served in the armies and mingled their blood with the soil for which they fought. I am glad to be able to say, in addressing you on this occasion, that while the Jews of the United States, who now number more than a million, have remained loyal to their faith and their race traditions, they have become indissolubly incorporated in the great army of American citizenship, prepared to make all sacrifice for the country, either in war or peace, and striving for the perpetuation of good government and for the maintenance of the principles embodied in our Constitution. They are honorably distinguished by their industry, their obedience to law, and their devotion to the national welfare. They are engaged in generous rivalry with their fellow-citizens of other denominations in advancing the interests of our common country. This is true not only of the descendants of the early settlers and those of American birth, but of a great and constantly increasing proportion of those who have come to our shores within the last twenty-five years as refugees reduced to the direst straits of penury and misery. All Americans may well be proud of the extraordinary illustration of the wisdom and strength of our governmental system thus afforded. In a few years, men and women hitherto utterly unaccustomed to any of the privileges of citizenship have moved mightily upward toward the standard of loyal, self-respecting American citizenship; of that citizenship which not merely insists upon its rights, but also eagerly recognizes its duty

to do its full share in the material, social, and moral advancement of the nation.

With all good wishes, believe me,

Sincerely yours,

THEODORE ROOSEVELT.

JACOB H. SCHIFF, ESQ., *Chairman.*

TELEGRAM FROM VICE-PRESIDENT FAIRBANKS

WASHINGTON, D. C., *November* 30, 1905.

HON. JACOB H. SCHIFF, 965 *Fifth Avenue, New York:*

MY DEAR MR. SCHIFF: I greatly regret my inability to participate with you to-day in celebrating the two hundred and fiftieth anniversary of the Jews in America. The event is one which we may all take pleasure in observing with appropriate ceremony, for the Jewish people have contributed and are contributing their full measure to our national growth and strength. They are enamored of our institutions and are a part of that loyal, intelligent, conservative citizenship which constitutes the stay and support of the great Republic. Our hearts are filled with gratitude in this hour of national thanksgiving that Jew and Gentile enjoy absolute political equality, and dwell together in amity and good fellowship throughout the limits of the United States. Here they entertain for each other a high degree of respect and good will, and rejoice in their common national inheritance. They are alike profoundly touched by the atrocities inflicted upon the Jews in Russia. They are moved by a common fraternal impulse to make their protest against this master crime of modern times, and send their aid and sympathy to those in sore distress. I entertain the confident hope that the Jews in America may continue to enjoy the fullest possible measure of

prosperity and happiness, and that freedom in our common country may forever continue to bless both Jew and Gentile.

Very respectfully yours,

CHARLES W. FAIRBANKS.

ADDRESS BY GOVERNOR HIGGINS

It affords me great pleasure to be present to-day, to congratulate you upon this significant celebration and to testify to my appreciation of the services rendered to civilization by the American Jew. Birthdays and anniversaries are worth keeping only as they mark growth and progress. Mere growing old in men and nations brings but the pathetic recollection of departed glories. Our Jewish fellow-citizens have a right to boast that under the protecting shield of equal rights they have taken no steps backward in the long and weary years that have rolled by since they first obtained from the Dutch West India Company "permission to sail and to trade in New Netherlands, and to live and remain there." Since that noteworthy grant of privilege, the Jews have fled from edicts of exclusion, from despotism and persecution, from poverty, misery, and social degradation, to the shores of America and found here a refuge where the rights of man are determined not by his race or religion, but by his honesty, industry, and character. Spaniard and Portuguese, Pole and Russian, English and German, have come to obtain the blessings of freedom and to give in return a loyal support to our institutions and strength to their new country. In this free atmosphere, all that a man can fairly ask or receive is a man's chance in the struggle for existence. The man who can toil, who can make present sacrifices for future gain, who can practice thrift until he can afford to be liberal, who can emancipate himself from "those twin jailers of the human

race, low birth and iron fortune," will leave behind in the race for success the lover of ease and pleasure, the man with his eye on the clock, the spendthrift and the sport.

To be poor, wretched, and miserable is to our civilization either a misfortune or a disgrace, not, as in lands of privilege and class distinction, a necessary evil. As every soldier in Napoleon's army carried a marshal's baton in his knapsack, so in America every self-respecting citizen aspires to financial independence and political and social honors.

It is not to be wondered at that the Jews, with their marvelous history of intellectual achievement, with their natural moral strength, with their philanthropic and charitable impulses, have flourished and waxed great in this quarter millennium of abundant opportunity.

We cherish a just and proper pride of ancestry. The New England Society, the Holland Society, and other associations formed to honor the pioneer fathers, serve a useful purpose. Our religious denominations teach in many ways the lesson of serving God. But in America we have no place for him who is prouder of his foreign descent than of his own Americanism, nor for him to whom religion means intolerance and self-satisfied isolation from his fellow-men of differing faith. Loyal as we may be to fatherland and mother church, we owe our first and firmest allegiance to the flag which is the symbol of our great and common country. This nation cannot long endure if our citizens consider only their opportunities, and forget their obligations to the state and their fellow-men.

In these days of greed and the lust of gain, when man too often struggles to heap up riches with little heed to the restraints of moral or civil law, when success seems to justify the means, when respect for the rights of others and regard for the feelings of others give place to a sordid selfishness, we must not forget that a nation can be great and noble only as its people are a great and noble people, and that the character of a nation is determined by the characters of those it honors.

The Jew has cheerfully accepted the moral obligation imposed on all who seek the benefit of American citizenship. Not only in financial circles, but also in military and civil life, in science, art, literature, and the learned professions he has served his adopted country with fidelity and zeal.

Proud of his descent from Moses and the prophets and the lawgivers of old, he has an equal pride in his American citizenship. As his ancestral religion teaches him the obligations of the ancient domestic virtues, so his citizenship teaches him the duties of service to the state and to his fellow-men. We may safely place on his shoulders the responsibility for handing down unimpaired, to his children and his children's children, the priceless heritage of American liberty.

ADDRESS BY MAYOR McCLELLAN

MR. CHAIRMAN, LADIES, AND GENTLEMEN: If the Pilgrim Fathers, whose advent we commemorate, were to return to us, they would not be surprised at the wonderful progress made and the position attained by their children, but they would be astounded at the marvelous increase in the numbers of their coreligionists in the United States, and especially in the city of New York.

It is fitting that, as the mayor of the largest single municipality on earth, and especially as the chief magistrate of the largest single Jewish community that the world has ever seen, I should be with you to-day to express to you on behalf not only of my seven hundred thousand Jewish fellow-citizens, but on behalf of my four millions of fellow-citizens of all races and creeds, their sincere congratulations and good wishes, their satisfaction for what you have accomplished in the past and are accomplishing in the present, and their hope for what, side by side in unity with other races and creeds, you will accomplish for the United States in the future.

There are those who sincerely fear that if the enormous immigration of non-English-speaking peoples is permitted to continue, it will menace the very institutions of our country. I do not share that fear. The United States needs a vastly greater population for its development, and can easily support half a billion people properly distributed.

We members of the Caucasian family are very much like one another, without regard to what branch of

that family we may belong. Deny a man the ordinary human rights of life, liberty, and happiness, forbid him to worship God in his own way, deprive him of the possibility of an education, harry him, worry him, oppress him, persecute him, and it is small wonder if the brute in him dominates the man. Can you blame him if, upon his first taste of freedom, he confounds license with liberty? Can we blame him if, upon his first glimpse of freedom, he is inclined to follow the teachings of the first demagogue who preaches anarchy, and who promises Utopia at the expense of existing law and order? Hunger and ignorance cover a multitude of sins.

But give that man the right to work out his salvation in his own way, to worship God as he pleases; protect him in the enjoyment of his rights as a man; give him the rudiments of an education, give him the possibility of earning a man's wage for a man's work; and whether he comes from the mountains of Galicia, the steppes of Russia, or the purlieus of Whitechapel, you will find that the good red blood in him pulsates in the heart of a man made in God's image.

Every man who comes to this country, groping, however blindly, for the light of freedom, struggling, however impotently, for the betterment of his condition and the uplifting of his soul, has in him the making of a good citizen of our country, if we only do our duty by him.

There are two duties which we owe the incoming immigrant. One is a duty which cannot be performed by government without socialism, and that has no place in American institutions: It is the duty of try-

ing to prevent congestion in the labor market, or trying to distribute the incoming immigrants where they are needed, and not permitting them to remain where the labor market is glutted. This is a duty which should be undertaken by every citizen of this country, for it appeals to every one of us.

The other duty is one which government must undertake, and which the government, with the support of the people, has cheerfully undertaken: it is the duty of education. Something can be done with the older immigrants by education; everything can be done with the young generation, with the children. They must be taught to read and write, and, what is more important, to think in English; and if we do that, we break down the barriers of nationality, and we teach them to think in the language of our common country.

Mr. Chairman, a great cloud has settled over your race. The whole civilized world has been horrified by the atrocities of the last few months in Russia. Your happiness in this celebration has been turned to sorrow, your joy to sadness; but in your grief you have had the heartfelt sympathy of all the people of this country; your grief has been shared by us, your sorrow has become our own, and in the dark night of Russia there is just this one ray of light. Your co-religionists who come to us, driven from their homes by the sword of the oppressor, those who come to us —as many are bound to do—will come to a land ready to give them welcome, ready to extend to them the sympathy of man to his fellow in distress. They will come to us predisposed to assimilate with us; they

will come to us ready to be absorbed into our body politic. If the sharing of your grief by all the eighty millions of Americans, if the sympathy and the human kindness that grief has called forth, serve to bind more closely together the heterogeneous elements of this nation into one homogeneous whole, serve to hasten the accomplishment of our destiny in the creation of an American race, destined to lead the world in righteousness, in justice, and in honor, then those who received the martyr's crown in Russia will not have died in vain.

But a few brief months have flown since we planned this great day of memorial and rejoicing, and lo! such are the mutations of time, our festival is turned into mourning. The placid note of satisfaction is drowned in the shrill whistle of the assassins' bullets and the frenzied shrieks of countless victims. But though crime and death stalk abroad in the world, the business of life must go on. Within the broad reaches of eternity there is time for all things. There is, says the wise king, "A time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to keep silence, and a time to speak; a time of war, and a time of peace."

Confronted with the appalling Russian tragedy, we have refrained from speech and have striven and now strive with might and main to relieve suffering. But the week of first mourning is past, the dead are buried, and in the more sedate manner of the Shloshim or secondary mourning of the month, we must, with such composure as we may, celebrate our memorial day.

In lieu of mirth and gayety, we consecrate the day to lofty and holy purpose. Let us here highly resolve that by speech, by writing, by act and deed we shall so work that the cause of human liberty and human rights shall be advanced all the world over, and that we shall not rest until the great empire of Russia shall be free and ennobled, in that day when Jews and Catholics and Protestants and all men shall enjoy equal rights before the law, and that law one of justice and of right.

Just two hundred and fifty years ago the Jewish pilgrim fathers landed on Manhattan's shores. Like those other pilgrim fathers who founded Plymouth, they fled from religious persecution, the former from the English, the latter from the Portuguese. Both sought refuge with the Dutch. In Holland, the little country built up by the mud and silt which the Rhine brought down from the German highlands, the religious liberty of the modern world was born. Amid griefs and throes inexpressible the harried victims of Spanish bigotry and cruelty declared by "the Union of Utrecht," in the fateful year 1579, that every individual should remain free in his religion, and that no man should be molested or questioned on the subject of divine worship; words, these, which have become commonplaces of civilization, but which at their declaration fell meaningless on the ears of a deaf world. Catholics were being persecuted in Great Britain, Huguenots in France, Lutherans in Germany, and Jews looked upon sufferance as natural. England, France, Spain, and Portugal excluded them. Bigotry and cruelty were the public law of the times.

The mighty line of Marlowe, and the myriad mind of Shakespeare but reflected the intolerance which obsessed the European world.

In high relief against this dark background stands out the august figure of the Prince of Orange, William the Silent, that one prototype among the world's rulers of our own Washington and Lincoln. He alone, to use the language of Motley, seems to have risen to the height of thoroughly comprehending the mean-

ing of religious freedom. Principal director of the movement which was the foundation stone of the Netherland Republic, his familiar title of "Father William" is true in the double sense that he was as well the father of his country as of religious liberty in the Western world.

Upon this star rising in the North, the Portuguese maranos fixed their longing eyes. For a hundred years they had been oppressed, impoverished, imprisoned, burned, expelled for their constancy to the religion of their forefathers. With the outward seeming of Catholics they cherished an intense attachment to Judaism, risking in its cause even life itself. They showed the spectacle of a church whose members cherished for their country and their God a love so fervent and so equal that they could not abandon one for the other, but bore the pangs of martyrdom in the pathetic endeavor to hold fast to both. But even this position, sad as it was, became worse when Portugal, in 1580, came under the domination of Philip of Spain, who but four years later was to inspire the assassination of William the Silent and to earn for himself a heritage of perpetual infamy. He issued new orders against the maranos, and having rendered it impracticable for them to live in peace at home, refined his cruelty by forbidding them to emigrate abroad. The desire to leave his dominions became an overmastering passion, and in the year 1593 the first colony reached Amsterdam. The Netherlands were engaged in a fight for life with Philip of Spain. National patriotism, love for the Reformed religion, and dread of the Inquisition powerfully united to inspire

them with suspicion, fear, and hatred of Philip's Spanish subjects. The poor maranos, externally indistinguishable from Spanish Catholics, had to walk warily for safety. Thanks to the new light, their first serious adventure savored more of comedy than of the tragedy which had so long relentlessly pursued them. One of their early Yom Kippur gatherings was suspected to be a conventicle of Crypto-Catholics, pseudo-Inquisitors, or what not, and the poor maranos brought before the tribunal experienced the delicious novelty of finding their avowal of Judaism to be a shield and buckler.

There was another happening in Amsterdam, in the year 1593, concerning which no looker-on could have foretold how big with future events it was. The Jews had entered the city in the month of April of that year. On the sixth day of that same month Barlow and Greenwood, early Puritan leaders, were hanged in London, and their congregation imprisoned. The little church emigrated, and before the close of the year the fugitives arrived at Amsterdam. In 1620 there went forth from this tiny beginning the Puritan company that was by way of England to lay firm the foundations of New England on the rock of Plymouth.

It was no mere coincidence that "The Jew of Malta" was written in 1590 and "The Merchant of Venice" in 1594. Religious hatred and the correlative contempt for religious freedom spoke also in plain prose. Bishop Hall, one of the most liberal prelates of the next age, contemned Amsterdam as "a common harbor of all opinions, of all heresies," "an

odious composition of Judaism, Arianism, Anabaptism."

The offense for which these brave Puritans suffered was called "sedition," and it consisted in this, that they held it to be the duty of all true Christians to separate themselves from the official church and to form congregations apart, and that they advocated complete religious liberty, denying the right of the state to interfere with the conscience.

Jews and Puritans thus settled in Holland looked back with longing to their kindred left behind in inhospitable homes. The Puritans negotiated for a settlement under the Dutch on the Hudson, and the Jews sent a colony of six hundred to Brazil in 1642. The Puritans abandoned their new Netherland scheme and thereby founded New England, while the Brazilian Jewish colony, broken up by the Portuguese conquest of that country, led to the first Jewish settlement in the United States on this island, which has become the metropolis of the great nation.

In September, 1654, twenty-three Brazilian fugitives arrived at New Amsterdam on the good ship *Saint Catarina*. The South American refuge had lasted only twelve years, and now again they were fleeing from Portuguese intolerance to Dutch freedom. The place to which they came was not what it is now. In 1653, what we call the State of New York, had but two thousand white inhabitants—was, let us say, about equal to our Jewish colony at Woodbine, whereas the population of the present city of New York was but eight hundred. The currency in vogue

was wampum, beads made from shells, valued according to color.

The governor of this little country was a strong-headed, brave, but irascible Dutch soldier. He had served in the West Indies, had been Governor of Curaçao, and had all the love of power which its absolute exercise, free from the supervision of superiors, engenders. When he arrived here in 1647, at the age of forty-five, Stuyvesant marched with great pomp from the vessel to the port, notwithstanding or perhaps because of his wooden leg bound with silver bands. He soon asserted vice-regal authority, and gave every one to understand that an appeal from any decision of his would be punished by the appellant's death. In other respects he was a vigorous and efficient ruler, and his consciousness of this only heightened the asperity of his disposition when his subjects in 1653 demanded and obtained a considerable measure of political freedom. Besides internal troubles, he had difficulties to settle with the natives, with the English on the east, with the Swedes on the Delaware. Worst of all, he felt himself as a kind of pope, responsible for the proper religious attitude of his community, which he held to be possible only by strict conformity to the tenets and practices of the Dutch Reformed Church. On this principle he conscientiously persecuted Lutherans, Baptists, and Quakers, until the remonstrances of the people, supported by the company, compelled him to desist.

The arrival of a ship from a Latin country, with a group of strangers dark of complexion, associated in the mind with Catholicism, not even Christians,

certainly not Dutch Reformed Christians, affected the mind of Stuyvesant unpleasantly. He ordered them to leave the colony, which for a man of his type meant simply that he was against letting them settle in New Netherlands.

At this day such notions appall us. In order, however, to do justice to the men of the past, we must consider the atmosphere in which they lived. The most ghastly atrocities for religion's sake were then fresh and familiar. Chmielnitzki, with his Cossacks, had just perpetrated his horrid cruelties against Poland, in the course of which more than three hundred thousand Jews had been ruthlessly massacred. The dreadful Thirty Years' War had but now ended in the Peace of Westphalia—a war of religious antipathies between Christian and Christian, in which millions of human beings perished by the sword and by hunger, and in which all Germany had lost half its population and two-thirds of its movable property.

The new age was just dawning. At last Germany had learned that opposing religious parties must tolerate each other. Dormido, ruined by the Dutch loss of Brazil, was petitioning Cromwell for the free admission of the Jews into England; and in our own land the Providence Plantations, under the charter obtained by Roger Williams, were laying broad and deep the foundations of religious liberty.

It was not in the character of Stuyvesant to discern or to welcome the impending changes, and though more liberality could fairly be expected of a Dutchman than of another, we must not judge the provincial governor's intolerance too severely. Even at

home in Holland the doctrines of William the Silent had not been fully realized in practice. There had been bitter conflicts on obscure points of theology—conflicts in which good men perished. Doctrines are a kind of organism. In their beginnings they do but express potentialities. Time is needed to bring them to their full growth. The cardinal principle that the conscience is free, had to be learned slowly. The narrowness of Stuyvesant was controlled by the liberality of the governing company. In the words of Bancroft: "If Stuyvesant sometimes displayed the rash despotism of a soldier, he was sure to be reproved by his employers. Did he change the rate of duties arbitrarily, the directors, sensitive to commercial honor, charged him to keep every contract inviolate. Did he tamper with the currency by raising the nominal value of foreign coin, the measure was rebuked as dishonest. Did he attempt to fix the price of labor by arbitrary rules, this also was condemned as unwise and impracticable. Did he interfere with the merchants by inspecting their accounts, the deed was censured as without precedent 'in Christendom'; and he was ordered to 'treat the merchants with kindness, lest they return and the country be depopulated.' Did his zeal for Calvinism lead him to persecute Lutherans, he was chided for his bigotry. Did his hatred of 'the abominable sect of Quakers' imprison and afterwards exile the blameless Bowne, 'let every peaceful citizen,' wrote the directors, 'enjoy freedom of conscience. This maxim has made our city the asylum for fugitives from every land. Tread in its steps and you shall be blessed.'"

And we may add that when Stuyvesant was minded to exclude the Jewish immigrants, he was instructed that his course "would be unreasonable and unfair," and that "they shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation." And again he received directions in favor of Jewish settlers, especially providing that they should enjoy all the civil and political rights in New Netherlands which were accorded them in Amsterdam.

The liberal sentiments of the company were due not so much to the capital which the Jews of Amsterdam had invested in its shares, or to the fact, if fact it be, that they were represented in the directorate, as to the broadening influence of world commerce in itself. The continual communication and contact, for one specific purpose, of peoples of different countries, races, religions, and politics, tend to fix the attention on the object to be attained; and when it is perceived that the natural qualities of men are surprisingly similar, the sense of aloofness which survives in men from the feelings of their early prehistoric ancestors is sensibly lessened. Whatever may be said of the moral standards of commercialism, there can be no doubt of the high moral value of commerce. To it more than to any other single agency may be attributed the wide diffusion of more active sentiments of fellowship between the inhabitants of different countries.

At the period of the Jewish settlement of New

Netherlands the latter was a Dutch wedge driven in between the English colonies of the North and those of the South. That the Jews who landed here doubted the hospitality of the English colonies is highly probable, and hence it was no mere accident that Jews settled in Newport in 1655. In their New Amsterdam home they must soon have learned that one of the English colonies stood for the principle of religious freedom with at least as much earnestness and zeal as the Dutch themselves. The name of Roger Williams was not strange in New Netherlands. Years before, he had successfully mediated between the Dutch and their inflamed Indian neighbors. Moreover, the Jews had still another cause to love him. During his stay in England, the question of the Jews' readmission being then mooted, he wrote these noble words: "I humbly conceive it to be the duty of the civil magistrate to break down that superstitious wall of separation (as to civil things) between us Gentiles and the Jews, and freely (without this asking) to make way for their free and peaceable habitation amongst us." Sentiments such as these amply account for the fact that the Jewish settlement at Newport followed hard upon that of New Amsterdam.

The development of the United States during the two hundred and fifty years following the settlement of our Pilgrims has aroused the wonder and admiration of the world. More than eighty millions of free people now inhabit the land, which then held a mere handful; myriads of farms are cultivated on what were forests and waste lands; hundreds of thousands

of miles of iron roads have replaced Indian trails and rude highways; palaces without number for residences, factories, and stores, have risen instead of a few rude huts and cabins; countless ships of unimagined splendor carry on the traffic in necessaries and luxuries, where a few birch-bark canoes sufficed for the bare wants of the hardy colonists; personal comfort, safety, and happiness have increased manifold; education has advanced in quality and has been diffused so as to become general; the products of our country are distributed among its people, and a large surplus goes to add to the comfort of other nations, and to bring to us in exchange therefor the fruits of their industries. And above and beyond all, the representatives of many countries and races live together in amity and harmony with the single mind to add to the greatness of the nation, the happiness of its people, and the betterment of mankind. Civic differences we settle by the peaceful war of ballots; religious, by the truce of God which forbids any man to question another's conscientious belief. Without vainglory or boasting, but with reasoned humility and gratitude for bounties enjoyed, we may apply to our own great and glorious country the words of the heathen prophet concerning Israel, "What hath God wrought!"

Nor have these mercies been singular to our own land. In the distant East the sun of a higher civilization is rising, and even the dark continent sees a great light. For the teeming millions of Asia there is hope of a brighter and more glorious future, and in the wastes and jungles of Africa there is preparing a

new refuge for countless hosts. Would that we might send the voice of gladness and gratulation to every corner of the globe! Alas! it may not be.

The giant empire of the Muscovite is aflame. The torch of the incendiary and the blood of the righteous envelop it in a red mist of nameless horrors. The sons of freedom perish for their country's cause, and Israel is in the van of suffering. He is the man of sorrows, inured to grief, wounded for the transgressions of others, bruised for their iniquities; he is brought as a lamb to the slaughter; he bears the sin of the many, and yet makes intercession for the transgressor.

The appalling suffering of the five million Jews of Russia during the last quarter of a century is a lasting stain upon the fair fame of our age. A corrupt and imbecile autocracy, in order to perpetuate itself, has perpetrated crimes which shame human nature. It has suppressed initiative and hindered education, has extinguished free activity and thought, has plundered the poor, robbed the sick, outraged the helpless, and hounded to death or exile the flower of Russian citizenship. To the voice of civilization it has turned a deaf ear, and, drunk with power, has arrogantly defied the protests of the great powers and the aroused conscience of the world. The measure of its iniquity was full, when lo! the word of the Lord came to the small island empire of the Orient, saying: "Son of man, set thy face toward Gog, and prophesy against him, and say, Thus saith the Lord God, I am against thee, O Gog, and I will turn thee about and put hooks into thy jaws, and I will bring

thee forth and all thine army, horses and horsemen. Thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, to take a prey. And it shall come to pass, saith the Lord God, that my fury shall come up in thy face. I will call for a sword against him throughout all my mountains; I will plead against him with pestilence and with blood. They shall know that I am the Lord."

Blow upon blow fell upon the cruel giant, and yet Pharaoh-like, he would not let the people go. Rather did he tear and rend the helpless and the innocent, until at last the mighty power of revolution forced the concession that the people of the land have an interest and a right in its government—a concession which, though given parsimoniously, without heart and in doubtful faith, seems the forerunner of a sane and civilized government. But, alas for the wicked, even their good acts seem smitten with a curse. The minions of the foul system of autocracy have deluged the land with the blood of its truest and best citizens. Students, filled with youthful and generous ardor for liberty, thinkers hoping for and rejoicing in a new Arcadia, Jews shouting the pæan of freedom, have gone to their death in ruthless, indiscriminate massacre. And the mighty Czar, who but the other day spat in the face of civilization, cowers for safety behind the blood-red figure of Trepoff, the assassin of women and children.

Let no man despair. The guardian of Israel neither sleepeth nor slumbereth. Out of this wreck-

age and confusion, this *tohu va-bohu*, there shall emerge a new Russia, free and regenerate, as powerful for good as it has hitherto been for evil, a Russia of noble men and women enlisted in the cause of civilization and progress.

The nations shall call her to a place by their side, and together they will begin a new advance to the better. In that day the name of the autocracy and its minions shall be utterly blotted out and pass from the memory of man. In a merciful oblivion shall these stains on the fair surface of humanity be wiped out.

Two hundred and fifty years ago, at the beginning of the period whose ending we celebrate, there rang in the ears of our Pilgrim Fathers the plaintive melodies of the requiem Kaddish for the myriad victims of Russian massacre. Alas! that after this long lapse of time these infamies should by a kind of diabolic rhythm be repeated. But though joy be turned into mourning, let not hope degenerate to despair. Despite wrong and cruelty, suffering and calamity, the world yet moves, and from progress toward better days its course will not be swerved. Amid the terror and the carnage of the siege of Jerusalem, with the roar in his ears of the falling of the giant temple walls, Johanan ben Zakkai manfully addressed himself to the task of repair and rebuilding, founded the academy at Jamnia, and saved Judaism.

So we, in the midst of this horrible catastrophe, must not lose our bearings. Not only has the area of persecution been narrowed in the last two hundred and fifty years, but the sphere of civilization

has grown wider, and the quality of humanity has become finer and more intensified. The feelings of horror and reproach which move the whole Western world are due to a genuine amelioration of manners, a true advance in free thought and respect for dissenting opinions. The good will and sense of justice of the civilized world are our main reliance, and in them we may hopefully trust.

That there are shadows in this picture it were vain to deny; that here, there, and everywhere minorities are offended, ridiculed, even injured, is true; that Jews, as the universal minority, suffer more than others, may be admitted. This proves not that civilization does not advance, but that it advances slowly, and intermittently halts or even recedes. We, the heirs of the ages, looking back sadly and proudly to our historic past, look forward sadly and proudly to our historic future. When the whole world was steeped in polytheism and immorality, our ancestors raised the banner of pure religion and morality. Now that our moral creed has become the universal heritage, our mission to press forward is none the less urgent. At every point in the world's progress there are times, places, and opinions which are desert spots in the advance of mankind, and from these there must ever be the march forward to the horizon land of Canaan, where the milk and honey of truth and goodness and happiness are purer than in the regions left behind. The quest is endless, because the glory of humanity is its noble discontent with the achieved, its high-hearted search for the unattainable.

We of this blessed land have peculiar causes for

thankfulness, high incentives for heroic exertion. Here have been gathered from all lands the free of soul, the undaunted of purpose. To no mere accident of soil or climate can be ascribed our amazing stature. The free institutions of our country, the generous-mindedness of our citizens, their great-heartedness, their majestic reposefulness, their colossal energy—these are the true springs of our greatness.

And of this noble land we are citizens, free and equal. So high a position entails high duties. Lazy indulgence in good things freely attainable, selfish devotion to mere individual aggrandizement, these, while in a way contributing to the general wealth and prosperity, are but paltry factors in national greatness. If we keep not before our eyes the true object of the state—justice to all, the true objective of the individual, the heightening of the general ideal—we do not contribute our full share to make our country a shining light to the peoples of the earth. Duty to the nation is best performed by rearing it on the foundation duties which we perform to our State, to our church, to our city, to our neighbor.

The liberty of this country demands of no man that he abandon his conscientious convictions; the rather it exhorts all to stand by them. Not in a lifeless monotony of opinion will we find a nation nearing the goal, but in a happy diversity which fuses into a glorious harmony.

The Jews of this country comprise diverse elements. Russian and Roumanian persecutions have for the last quarter of a century driven to our shores those who risked all rather than bear indignities un-

endurable by the high-hearted. Newcomers have startled us by their strange garb and speech, and there were not a few among us who at first recurred to that primitive mode of thought which holds all that is strange to be odious. Queer tragi-comedy! A Goldwin Smith and a Treitschke, from the height of their university watchtower, see in the approach of a Jewish Englishman or a Jewish German the same cause for alarm as thrills the nerves of a Sergius or a Plehve at the approach of a Jewish Russian. And so it is that the universal learning of the first two and the universal ignorance of the latter, equally leave room for an emotion of mere repulsion inherited from the remote prehistoric instinct that seeks a weapon at the sight of a stranger. Despite the persistence of this primitive feeling in mankind, every day tends more and more to weaken it. We who are the most conspicuous sufferers from it should signalize ourselves by our freedom from it. Happily, the day for such narrowness is passing, if not past.

It had seemed reasonable to hope that this might be an occasion auspicious for foreshadowing projects of larger usefulness for ourselves and our country, which the Jews of the United States are called upon to take up and carry out. The disastrous occurrences in Russia, however, demand immediate and unremitting attention. Whatever may be done to bind up the wounds must be done; whatever may be done to stop the massacres must be done; whatever may be done to relieve the surviving bulk of Russian Jewry must be done.

All narrow and scholastic differences must now be

ignored. Whatever be the agency of relief, bid it welcome, whether it come in the name of colonization, or Zionism, or territorialism, or what you will. All forces, individual and corporate, should unite to do what is possible in the face of this great calamity.

In the meanwhile do not despair of Russia. The officials everywhere are the creatures of the autocracy which is passing, and though they may by assassinations and robberies and mob violence seek to stop the onward march toward freedom, they are foredoomed to fail. The day will come when that great empire, aroused from its lethargy, will contain a free, prosperous, and happy people. Alas! before the final achievement there must be much misery and bloodshed. While the period of terror lasts, it is our duty to help all we may to secure protection and refuge for the victims. We may not soothe ourselves with the anodyne of hope that there will be no further use for our assistance; nor should we stay our hand for a moment in endeavoring to influence a change for the better in Russia itself.

At the head of our nation stands its most illustrious citizen, illustrious in character, in achievement, and in promise. Whatever may be done by that marvelous combination of Greatheart and Wiseman will surely be accomplished, and that without supplication or importunity, but of his own motion. For us it is to give money, labor, sympathy, and coöperation.

And be ye well assured that when the auspicious hour strikes, in which the voice of civilization can be heard amid the din and clangor of Russian confusion, the note that will sound clearest and carry far-

thest will be the expression of the conscience of eighty millions of free Americans. We, whose ancestors bore their share in the mission of Columbus, who have lived and grown and thriven alongside our neighbors of all shades of belief in uninterrupted unity, may well reckon ourselves as of the first of Americans, bone of the bone and flesh of the flesh of Columbia. Our labors have been given, our blood shed indistinguishably with the rest of our fellow-citizens in the beginnings and for the rise of the nation. Our pride, our hope in our country will not fail, but will gain with the centuries that in their passage will add new brilliancy to the light of civilization and humanity. And as the good work goes on, we may hope that the serpent of persecution and violence, wherever hidden, may be found and bound; that judgment may be given to them that sit upon thrones to do wrong, and that this first quarter of the millennium, whose passage we celebrate to-day, may expand into the full and complete millennium in which those who have suffered in the past may live in peace and happiness, in hope and safety.

ADDRESS BY BISHOP GREER

When I accepted the invitation of your Chairman to be present and say a few words on this occasion, I did so very willingly, because of the deep interest which I have always felt in the Hebrew race and people, and I was glad of an opportunity to give public expression to it. And this, perhaps, is about all that I can do, as I cannot hope to add anything to what has been already said by those who have preceded me, and it would be a rash venture to try to anticipate what will be said by those who are to follow me, and who are far more competent than I am to speak to this occasion and to rehearse your story to you.

I may, however, be permitted to state why that story is to me so interesting and appealing. First, because it is so exceptional and unique, as the story of a race which, while it has dwelt among so many other races, has yet so persistently and consistently maintained its own racial integrity. Scattered all over the face of the earth, under all governments and in all countries, the Hebrew race has had, without a government and without a country, for nearly two thousand years, a cohesive nationality, which no disaster has destroyed, no misfortune weakened, no lapse of time impaired. Other nationalities in the history of the world, and some of them very great and apparently the strongest, as though they were destined forever to endure, have risen and run their course and fallen down, or fallen in, and perished and ceased to be. But here is a nationality which, through

all the changing experiences and vicissitudes of the centuries, has not only preserved but extended its dominion, has not only survived but flourished and advanced; which, without losing or compromising itself, has nevertheless inspirited itself into nearly all the other nations of the world, and whose quickening and vital energy, as George Eliot observes, is beating today in the pulses, unnoted and uncredited, of many millions of people.

And what a long muster-roll of eminent names it has! From Moses, the great lawgiver and Hebrew teacher of righteousness, to Moses Mendelssohn, the great philosophic thinker and apostle of Hebrew culture; from Isaiah, the man of vision, to Spinoza, the God-intoxicated man; and many more of other days, and yet in some respects at least of scarcely lesser note, of those who have contributed in letters and in art, in philosophy and jurisprudence, philanthropy and religion, in science and in song, to the welfare of the world. For what department is there, as a Christian writer testifies, of social or civil economy, that has not been and is not now illustrated and adorned by the unconquerable genius, the unimpaired vigor, the unslackened energy, the immortal youth, of this so ancient nation! Surely it is a story among the stories of the nations, exceptional and unique, and I wonder not at your pride in it; and although I am not of you, I can share it with you, reserving my astonishment with some impatience in it for those who have and feel such rancorous and churlish prejudice against you. Or is it jealousy of you? That there have been, and that there are, unworthy, ignoble,

and degraded Jews, no one will deny, and least of all you. But that is not a fact peculiar to your race. It is true of every race, Christian as well as Jewish. But there is this further fact of which you may be proud, that no matter how degraded the Jew may become, a man who loves his home, as Lord Beaconsfield has said, is never wholly lost; and the Jew, therefore, he adds, is never wholly demoralized; for, with the patriarchal feeling, even in his lowest and deepest degradation, still lingering about his hearth, the Jew loves his home.

But the character of a people, like the character of a person, should not be measured by its worst, but rather by its best; not by the depths into which it has at times sunken and declined, but rather by the heights to which it has attained; and reckoned by that rule and by that standard judged, Israel's rank is high. And the story of Israel's people is the story of a race which from that little border-land upon the midland sea has been moving on and on with an inexhaustible vigor, through all the ages since, crossing all the seas, touching all the lands, and all the many and various forms of their unfolding life, until it reached this land; not only here more freely its own destiny to fulfill, but to become thereafter a factor in the destiny of this land.

No, I wonder not at your pride in it, nor that you are moved, not merely as loyal Jews but as patriotic citizens, to celebrate and keep this anniversary day of the first Jewish arrival, two hundred and fifty years ago, on these New Amsterdam shores. And yet it was not the first on these American shores. For

the claim has been made, and it seems to be authentic, that a small Jewish contingent had something to do with the discovery of America, and that with the Spanish caravels that brought Columbus here, there also came members of the Hebrew race and faith.

And this leads me to speak of another reason why the Jewish story is to me so interesting and appealing: Because it is the story of a persecution. And it was in that eventful year, when America was discovered, as Judge Daly has stated in his scholarly address on the Jews in North America, that the terrible persecution of the Jews in Europe began, which led to their expulsion from France, Spain, and Portugal, and which in its immediate effects was more disastrous than even the destruction of Jerusalem. And what a long and painful and cruel story it is! Yes, and what a strange one! Because it is the story of a persecution wrought, or at all events inspired, by a religious faith which claimed to have and hold as one of its cardinal tenets the Fatherhood of God and the brotherhood of man, and which declared it to be the highest duty of man to love God with all his heart, and his neighbor as himself. It might therefore be supposed, naturally and logically, that those who held that faith, or who professed to hold it, would at least be tolerant of those who held it not, because, although they held it not, they were still their neighbors, and, so that faith declared, closer yet—their brothers. But neighborhood and brotherhood, however much they may have been recognized for others, furnished no protection or refuge for the Jew. From all such asylum or sanctuary privilege he was ex-

cluded, not because he was a sinner above all other sinners, but because he was a Jew. That was the great and heinous crime which he would not forego, and others would not forget, for which he was made a pariah and an outcast, unshielded by the state, unsheltered by the church, and with a cruel oppression victimized by both. Some have attempted to show that this was chiefly the work of the state and not so much of the church, and thus have tried to excuse at least, if not to acquit, the church. I wish it were true, but I cannot so read my history. I read, on the contrary, that the state was at times in advance of the church, or in advance of what was called the prevailing Christian opinion, in its disposition to grant certain rights and privileges to the Jew. I read, for instance, that in the year 1753 a bill was introduced into Parliament for the naturalization of all the Jews who had been three years in the kingdom, and that, although it passed both Houses and received the royal assent, there was such a virulent clamor and opposition to it, not only by the populace but also by the clergy, that the obnoxious measure had to be repealed.

But this is only one of many similar cases which have in the record of Christendom appeared, to stain it and to shame it. And while, of course, there is and can be no apology for them, yet to the student of human nature there is, perhaps, some explanation of them. For religious toleration is an art, a fine and a high art, difficult to learn, and few there be who learn it; and even those who learn it soon proceed to unlearn it, or else to apply it chiefly to the

elect, by which, of course, they mean chiefly to themselves. Fleeing from the tyranny, civil and religious, of the mother country, the Puritan fathers came to find here a home, or establish here a state, where they might enjoy without let or hindrance that great human privilege of a perfectly free conscience, which had been denied them in their other state and home. And they did find it, and they did enjoy it; and then proceeded to enact that no one for the time to come should be admitted to the freedom of the body politic except such as were members of some of the Puritan churches within the limits of the same. Nowhere among the early American colonies was the principle of religious toleration more clearly and fully asserted, and for a time at least more consistently held and practiced, than in Rhode Island and Maryland. Upon that principle of religious toleration both of them were founded, especially Rhode Island, where, fleeing from the bigotry of Massachusetts Bay, Roger Williams had proclaimed and instilled into the people of those Providence Plantations his great soul-liberty doctrine. And yet, as Judge Daly states, while both those colonies started with the broadest recognition of the rights of conscience as the prerogative and privilege of all who should settle in them, in little more than a century, one construed those rights as applying only to Christians, and the other as only to Christians of a particular denomination.

Thus do we find that even here in America, ~~in the~~ free and broad expanse of this American soil, free enough and broad enough for all sincere convictions, freedom of conscience has been a plant of slow and

struggling growth. And yet that slow and struggling growth has had the good effect to give it deeper and stronger root and to make it more secure, that so at last it might become, as at last it has become, the recognized prerogative and privilege of all in this American land to give to all of every faith its glad and grateful shelter. Religious differences exist, and they will exist. And yet, however high the separating wall, it does not and it cannot wholly separate, because that freedom-of-conscience plant has in this land become, like the tribal blessing of Joseph, a good and fruitful bough whose branches run over the wall. The wall may exist, the walls do exist; but they are covered and adorned in this land with that beneficent principle of religious toleration which makes them not like battle walls, to garrison hostile camps, but rather more like garden walls, inclosing friendly faiths, where each may have the chance to freely grow and flourish, and by the fruitage which it bears, in character and life, in manhood and womanhood, and in civic excellence, to prove and show its relative worth and make its value seen.

That is the test to which the creeds should come, must come, and are coming—yours and mine and all; and to which sooner or later the nations, too, must come; not to the gage of battle, but rather to that friendly rivalry in righteousness whose peaceable fruits shall determine which is the stronger nation and which the more excellent creed. Then will all oppression and all persecution cease, as with us they have ceased.

Hence it is that we who are of a different faith

can unite to-day with you in friendly and fraternal tie, and with no other kind of rivalry than a rivalry in righteousness, in giving thanks to God for all the blessings which have come to this American land. And yet, in the exercise of that religious freedom which is enjoyed by us, we must not fail to remember those, our brethren far away, to whom it is denied, and who, through a religious and racial animosity, are made the hapless victims of a cruel persecution, which in its wanton ferocity and rancor has scarcely ever been surpassed even in that story, full of horrors as it is, from Titus to Torquemada, of the persecution of the Jews, as though again to-day, in this enlightened age, all the wild and untamed savagery that is latent in human nature had leaped upon them from its lair to rend them and to tear them. So that there is mingled with the jubilate strains of this Thanksgiving occasion, and this anniversary festival, the sad and plaintive minor tone of a Miserere cry coming across the waters, sounding in our ears, of men, women and children, yes, even little children, mothers, and their babes, who, although they have no grievous crime committed, are suffering nevertheless a great and grievous wrong simply because they have the blood of their ancestors flowing in their veins. Let the Russian Government beware! let the Russian people beware, lest, in trying to break this ancient people of the Lord God of Israel, they should themselves be broken! For while nations rise and fall, the Jewish race persists, and no weapon that is formed against it shall prosper.

And so, with a story exceptional and unique among

the stories of the nations, the Jewish race has been steadily moving on, through trials and persecutions, cast down but not destroyed, toward that great and high yet still unfulfilled and undetermined destiny which, in the councils of Israel's God, awaits it in the future. May I give to this address a concluding personal note? Twelve years ago there was another great and notable assemblage in this hall. The intelligence had been flashed over the country, and over the world, that Phillips Brooks was dead, and the people of this city gathered in great numbers here to express their affection and admiration for him. And, standing in the place where I am standing now, and speaking to an audience as large as the audience to which I now am speaking, and which crowded this hall to the doors and roof, the noblest tribute paid to that Christian man was by a Jewish rabbi, your honored Dr. Gottheil. It was the recognition by one great man of God of another great man of God, each of whom in his way served Him here in this world, and both of whom, I doubt not, have now, in some other world, a clearer and a closer and a larger vision of Him.

ADDRESS BY REV. DR. H. PEREIRA MENDES

What saith the Lord? What does this celebration mean? How would God have us understand it? Surely not as an occasion to indulge in mere recitation of Jewish achievement in this land during the last two hundred and fifty years! Surely not by self-congratulation because our lines have been cast in pleasant places, while our brethren abroad have met sorrow and misfortune!

Two hundred and fifty years! A thousand years in God's sight are but as yesterday, as a night-watch! And what are two hundred and fifty years in the history of the deathless nation? likened as we are to the stars of the heavens, the sand of the sea, the dust of the earth, destined therefore to be and to endure until those heavens vanish in vapor, and earth becomes old like a garment.

When we were born, Accad and Nineveh were strong; Egyptian and Hittite had but begun their marvelous achievement. When we were young and in our own land, the clang of Greek arms on the plains of Troy woke the world to all that Hellas was to mean. When Romulus built Rome's first walls, when Homer sang, when Greece and Persia were in death-grip, we heard, we beheld. Why were we the witnesses? What was God's purpose?

Like the stars of heaven we watched the rise and fall of all those nations; we saw the onrush of barbaric hosts that wrecked the ancient mighty powers; we heard the crash when paganism fell; we marked

the wondrous rise of the Cross, the growth and wane of the Crescent, the birth and progress of the modern nations; we, the eternal witnesses of the Eternal God, stood by and watched. Wherefore?

Like the sand of the sea, we have endured crushing wave and fateful storm, waves of popular fury, storms of Christian hate, whose very shrieks gave the lie to Christianity, in whose name the tempest-furies were unleashed. Like the sand of the sea, weak and without cohesion, we beat them back; we survive; we are here to-day, you whose sires escaped from German scorn, you or yours from Russian hate, mine from Spanish Inquisition.

Like the dust of the earth, trodden upon by all, but uppermost at last. Those who trod us down are dead, buried and forgotten, while we endure, still producing the material growths which beautify or nourish the world, the spiritual growths which inspire it. Oh, marvelous destiny! Oh, wonderful race, what does it all mean? What does this anniversary mean, a mere milestone in the march of the eternities, what does it mean in the scheme of God for mankind's weal, since He is the God of us all?

"Ye are my witnesses," saith the Lord.

That is the answer.

We are witnesses for God, for the three R's which nations and men alike must heed: Reverence for God, Righteousness toward our fellow-man, Responsibility for discharge of duty.

Because the old nations heeded not these ideals, they fell.

So we say to an England to-day, not "God and

my Right," but "God and *the* Right," lest my right be others' wrong; to a France, not "Liberty, Fraternity, and Equality," but "Liberty hallowed by God's sovereignty, Fraternity sanctified by God's Fatherhood, Equality consecrated by God's love."

And as we pause at this anniversary, we, the remnant of the oldest of nations, say to this the greatest of the young nations of to-day, not merely "government of the people, by the people, and for the people," but "government of the people, by the people, and for the people, *with* government of God, by God, and for God," so that God, Reverence, Righteousness, and Responsibility shall be the ideals for life national, life political, life social, home life and life personal.

We witness for these ideals. And the supreme significance of this celebration is that we must realize God's purpose, as we conceive it, in bringing us to this land to help, by the lives we live as Jews and as American citizens, to upbuild this nation's strength, her liberties, her progress, by our own loyalty to these ideals—God, Reverence, Righteousness, Responsibility.

ADDRESSES DELIVERED AT FANEUIL HALL, BOSTON, MASSACHUSETTS, NOVEMBER 29, 1905

ADDRESS BY LEE M. FRIEDMAN

Our Jewish fellow-citizens throughout the United States have this year dedicated the Thanksgiving holiday to a national celebration to commemorate the two hundred and fiftieth anniversary of the first settlement of the Jews in the United States. Not merely as Jews, but as American citizens, we have gathered here to-night to testify to the undying loyalty and altruistic patriotism of the Jewish citizens to the great American ideals of liberty and democracy. Not as adopted children in an alien land, but as part and parcel of the great American body politic, that has wrought and achieved its ideals out of the countless patriotic sacrifices of successive generations, we to-night celebrate this anniversary as an American national event.

Ever since that day when Columbus first announced in a letter to his Jewish friend, Luis de Santangel, the discovery of America by the expedition fitted out by Jewish gold, manned in part by Jewish sailors, and guided into unknown seas by nautical tables compiled by a Jew, printed by another, and presented to Columbus by a third—ever since that day the Jew has played an honorable and not undistinguished part in the history and development of the Western continents.

Almost a hundred years before the Pilgrims landed at Plymouth, the Jews had established their homes in the Spanish provinces whence they came to the United States. Wherever a colony was dedicated to freedom, there came the Jewish settler with his indomitable en-

ergy, to share the hardships and perils of the pioneer. In Dutch New Amsterdam, in the wilds of Georgia, in the ancient Providence Plantations, and in Rhode Island, with the Quakers in Pennsylvania, wherever he was welcome, the Jew honorably discharged his duty of good citizenship.

In war and in peace for two hundred and fifty years the Jew had an unbroken history in the United States of active participation in all the great American events. Truly, in the words which Washington addressed to the Hebrew congregation when he visited Newport in 1790: "The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy—a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship," and Washington continued: "It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no factions, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support." And let me conclude in the words of Washington: "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants—while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

ADDRESS OF LIEUTENANT GOVERNOR GUILD

In the absence of His Excellency, the governor, it is my fortunate privilege to welcome heartily to the home and the feast of the Puritan the distinguished Americans whom you honor to-day, to congratulate you on the worthy celebration of this memorable anniversary, and to bring to you every good wish of the old Commonwealth, founded as a sanctuary where the Puritan might worship as he pleased, but blessedly developed into an asylum where all men, whatever their race or creed or color, may find not only equal religious, but equal civil rights—the Commonwealth of Massachusetts.

Both Jew and Christian in America have a right to a pride in the anniversary, for it emphasizes the fact that, though the Jew was proscribed in every European nation two hundred and fifty years ago, though the Hebrews of Spain, Luis de Santangel and Gabriel Sanchez, who played so important a part in fitting out the fleet of Columbus, were obliged to conceal their real religion to escape death in their own country, no act of exclusion marred the entrance of the Jews to the new land of America. The same year, too (1655), that witnessed the liberal policy of Holland with the Dutch grant to the Jews of leave of settlement in New Amsterdam, saw Oliver Cromwell's Whitehall Conference nullify the edict of Edward I. of England with the declaration to the petition of Manasseh ben Israel that nothing in law forbade the residence of Jews in England.

The Puritan, indeed, owed a peculiar debt to the Jew. His daily life, his political notions even, were modeled on his own conceptions of the Decalogue and the Pentateuch. His children bore the names of the patriarchs, his mouth was full of the impassioned words of the prophets, his very notions of government were not so far from those of the Jewish Commonwealth.

Throughout the long centuries, avarice and covetousness have been the basis of every Gentile taunt of the children of Israel. Well have you answered the taunt in Massachusetts. The Bay State has produced as yet no Mendelssohn, no Heine, no Gambetta, no Disraeli. The Massachusetts Jew has won no especial distinction yet in music, in letters, or in statecraft. Yet he has won distinction; he has served the Commonwealth. Go to the hospital where the sick rest the easier for his tireless labor. Ask the struggling musician who helped him in his day of want. Whom does the aged exile from the Fatherland bless that the evening of his shattered life is of peaceful sunset, not of frozen night? Seek out the bright spot amid the swarming tenements where the children of the poorest find books and music and flowers and sunshine and hope and inspiration. The Jew's fine answer to the Gentile's taunt of avarice is that in Massachusetts his brethren who have won fortune by ability, have won distinction only by philanthropy and the charity that suffereth all and is kind.

From no race has America a greater right to demand better citizenship than from the Benai-Israel,

from the Hebrew. The " stone kraals " of the wandering Matabele in South Africa, relics of the ancient colony of Sheba, the ancient cuttings of silver mines in Spain and of tin mines in Cornwall, remain to show where the energy of Solomon, King of Israel, sent the fleets of Hiram, King of Tyre, west through the pillars of Hercules to northern Europe a thousand years before Cæsar's landing in Britain, and south, through a Suez Canal, to the gold mines of the Transvaal three thousand years before De Lesseps and Kruger, that gold and silver and tin and copper might be found for the splendor of the Temple. To whom have we a right to look, if not to the race to whom the Temple and the mercy-seat were more precious even than the home, for the preservation of faith and trust and religion and lofty inspiration in a time of skepticism and unbelief.

Moses, Judas Maccabæus, Eleazar, and Bar-Kochba: it was Israel, independent of thought, passionate for liberty, that raised up leaders like these to loose the yoke of the foreign tyrant. Can the Jew in America submit or stand aside in silence when in the great cities, the States, the nation, the American people rise up to break the chains of domestic tyranny of boss and ring?

The Jerusalem the Roman sat down to besiege, was a thriving, populous city. The Jerusalem that Titus captured was a grave of eleven hundred thousand who had given life itself for faith and freedom. To whom, if not to their children, should we look for that self-sacrifice that enables poverty to spurn the gift of the

grafter and riches, to turn aside from the temptation of corruption, to the righteousness that exalteth a nation.

Lafayette formed the French tricolor by adding to the white flag of the Bourbon kings, the red and blue of the shield of the city of Paris, that the French flag might represent not a reigning family only, but the whole French people.

There is a flag of white striped with blue, the sacred colors of Israel, and upon it is a star, the interlacing triangles of the shield of David. We are here together, my brothers, not of one race but of many, not of one faith but of many, but bound by a single duty, a single loyalty. Let us add to the flag that the Zionists have prepared from the ancient Jewish symbols: let us add to the white of faith and the blue of hope, the red of virile courage, and to the single star of one great race the constellation representing not the States only, but the combined destinies of all the races that blend in ours, and in our national Thanksgiving for the blessings vouchsafed the common country, let us pray in the day of her triumph, as Holmes prayed in the day of her danger,

"Keep us, oh, keep us, the Many in One."

ADDRESS BY OSCAR S. STRAUS

"Few greater calamities," says Lecky, "can befall a nation than to cut herself off, as France did in her great Revolution, from all vital connection with her own past." Here, in this historical hall, dedicated by that great commoner, James Otis, as "The Cradle of Liberty," where were held those town meetings which throbbed with the nascent principles of democracy, and where a decade later Samuel Adams and Joseph Warren first organized resistance to arbitrary government, it is most fitting and proper to celebrate an historical event, which, though insignificant in itself, yet whose threads, dyed in the blood of martyrs for soul-liberty under the Inquisition in Spain and Portugal, find a fitting place in the composite fabric of our continent's history and in the development of our civil and religious liberties. The historian of the persecution of the Jews, Dr. Kayserling, says: "Where the history of the Jews in Spain ends, their history in America begins; the Inquisition is the last chapter of the confessors of Judaism on the Pyrenean peninsula and its first chapter on the continent of the Western hemisphere." The expulsion of the Jews from Spain and Portugal and the discovery of America are linked together not only as contemporaneous events, but also in some important contributory relations. Emilio Castelar, in his "History of Columbus," says that as soon as Luis Santangel, the Comptroller-General of Aragon, "one of those antique Jews who have so greatly helped to enlighten the Christian world," heard of the dismissal of Colum-

bus, he prevailed upon the Queen to order his return; and when she complained of the emptiness of the Castilian treasury, Santangel assured her Majesty of the flourishing state of the Aragonese finances, doubtless, says the historian, because of the revenues derived from the confiscation of the property of the expelled Jews. From the archives of Simancas, which are still preserved at Seville, it is clear that Santangel, whom the historian has named "the Beaconsfield of his time," and whose uncle of the same name, and other kinsmen, died at the stake in Saragossa, not only was instrumental, in connection with Juan Cabrera, also of Jewish lineage, in successfully interposing on behalf of Columbus, but it is proven beyond question that he advanced the money that made the voyage of discovery possible, out of his personal belongings. Furthermore, the first and the second letters of Columbus narrating the facts of his great discoveries were addressed to Santangel and to the Treasurer of Aragon, also a marano, or secret Jew, Gabriel Sanchez.

In order to obtain the crews to man the caravels of Columbus, it was necessary to throw open the doors of the prisons of Palos and other seaports. Within their dungeon walls were found many members of the hunted and expulsed race, and it is not surprising that to such men the dangers of the unknown seas would be an attractive escape from their pitiable fate. It is known that the interpreter, the surgeon, and the physician of the fleet, besides several sailors who were with Columbus on his first voyage, were Jews. Castelar says: "It chanced that one of the

last vessels transporting into exile the Jews expelled from Spain by religious intolerance, of which the recently created and odious tribunal of the faith was the embodiment, passed by the little fleet bound in search of another world, whose creation should be new-born, a haven be afforded to the quickening principle of human liberty, and a temple reared to the God of enfranchised and redeemed conscience. . . . The accursed spirit of reaction was wreaking one of its stupendous and futile crimes in that very hour when the genius of liberty was searching the waves for the land that must needs arise to offer an unstained abode for the ideals of progress."

Among the earliest and certainly the most enlightened colonists who came to this continent, to South America, and to the islands in the Atlantic, were many Jews who left Spain and Portugal in order to escape the rack and the stake of the merciless bloodhounds of the Holy Office. The number of the children and grandchildren of those Jews who had been burned and condemned by the Inquisition, and who settled on the American continent shortly after the discovery, was so large that Queen Johanna considered it necessary, in 1511, to take measures against them.

In 1620, when the Dutch West India Company was formed, Jews became influential stockholders and subsequently directors therein; and in 1654, when the Dutch colony of Brazil came under Portuguese control, many thousand Jews had again to flee and seek a new place of refuge. In September of that year twenty-three of these fugitives arrived at New Amsterdam. They did not receive a hearty welcome from

the not over-amiable Dutch governor, Peter Stuyvesant, whose conception of our future metropolis was to make it a comfortable little Dutch village with a monopoly of fur trade with the Indians. When, six months later, the governor endeavored to expel the newcomers, he was reprimanded by the directors of the company in Holland, and instructed that the right of the Jews to live unmolested within the colony was unreservedly granted, because to prohibit them "would be unreasonable and unfair, especially because of the considerable loss they had sustained in the capture of Brazil, and because of the large amount of capital they had invested in the shares of the company."

This is the beginning of the first Jewish settlement within the limits of the United States, whose two hundred and fiftieth anniversary we are commemorating to-night. The same year, 1655, through the persistent efforts of Manasseh ben Israel, enlisting the kindly favor of the tolerant Oliver Cromwell, the Jews regained admission into Great Britain, from which country they had been expelled in 1290 under Edward I. It should be here noted that one of the foremost advocates for the re-admission of the Jews in Great Britain was Roger Williams, that immortal pioneer of soul-liberty, the first true type of an American freeman, who was then in London, to obtain a new charter uniting the several Rhode Island towns, and to secure and safeguard those inestimable blessings to which he consecrated his life, under which "all men may walk as their conscience persuades them, every one in the name of his God."

Three and a half decades before the *St. Catarina*

brought the little band of hunted and despoiled fugitives from Brazil to our shores, another little bark had plowed its way in midwinter through the stormy ocean, wafted by the airs of heaven to yon bleak coast. There she landed her little crew of refugees, men, women, and children, on Plymouth Rock, that stepping stone to the temple of our liberties, whose capstone, bathed in the blood of their descendants, was placed two hundred and fifty years later by the hands of the immortal liberator, Abraham Lincoln. They were purists without priests or priestly orders, separated from the national church, but at one with their God, and drawing their inspiration directly from the Bible—not the catechism of Archbishop Laud, but from the open Bible of Moses and Luther. They were in all a hundred souls, whom two hundred years' struggle for freedom had prepared for this voyage. They studied the Old Testament in order to better understand the New. From the former they drew their civil polity; from the latter their church discipline and ceremonials. Moses was their lawgiver, the Pentateuch their code, and Israel under the judges their ideal of popular government. The path of the crusaders to recover the holy sepulchre was dyed with the blood of the hunted professors of Judaism, and from a hatred organized by the church against "the people of the book," the book itself fell into dis-esteem, a feeling which was carried over with many of the Roman rites into the early Protestant Church. With the rise of the Puritans, and their struggle for independency and freedom from ecclesiastical tyranny, came a revival of the study of the Old Testa-

ment, of Hebrew and of Hebraic learning. With the American Puritans especially, the Mosaic code and the Hebrew commonwealth were living realities, so intense was their interest, so earnest was their religious life. No architect drew his plans with more fidelity of purpose to reconstruct a building after an ancient model than did the Puritans study this biblical code and the Hebraic form of government, which they endeavored to apply literally to their New Canaan. Elsewhere I have dwelt in detail upon the Hebraic mortar that cemented the foundations of our American democracy, and how through the windows of the Puritan churches, the New West looked back to the Old East.

It was only a few years after their first settlement in New York that several of the fugitives, and others who had arrived from across the seas, settled in Newport, where they were hospitably received in consonance with the spirit of the colony's founder, Roger Williams. These early Puritans, austere in manner and with a church polity exacting and narrow, calling no man master, and with a deep sense of equality before God, it was but a step to equality among one another, thus building up their civil state upon a purely religious, democratic foundation. As Lecky says: "It is at least an historical fact, that in the great majority of instances the early Protestant defenders of civil liberty derived their political principles chiefly from the Old Testament, and the defenders of despotism from the New."

The American Jews, as loyal and faithful citizens, have shared willingly in all the trials our country has

passed through, from the days of the Revolution until the present time, and she has found none more ready than they to make every sacrifice that true patriotism demanded. During the Revolution there were only a few hundred Jews within the limits of the United States, yet we find in the Continental army, not to speak of the ranks, there were two colonels, Colonel Bush, of Pennsylvania, and the other Colonel Franks, who was the bearer of the treaty of peace to England. Thomas Wentworth Higginson relates that in 1788, in Philadelphia, in honor of the adoption of the Constitution, there marched side by side a rabbi and two Christian ministers—"really," are his words, "constituting the first parliament of religions in this country." In our Civil War more than seven thousand names of Jewish patriots have been identified, and during our lesser war with Spain, twenty-seven hundred participated, and several regiments were formed, but their services were not required.

The criticism is often made that the Jews are clannish, and do not amalgamate with the rest of the population. This is only partially true. Clannish they are, not from choice but from self-respect. They have amalgamated as far as the delicacy of social relations justified, and there are not a few of the very best families in this, and in other cities, who have evidences of that amalgamation in their veins. John Howard Payne, who gave us that song which never fails to thrill a patriot's heart, "Home, Sweet Home," was the son of a Jewish mother. No people, ancient or modern, have brought such great sacrifices for spiritual ideas and ideals as the Jews; the longest

trail of martyrdom in all history is crimsoned with their blood. George Eliot, quoting the historian Zunz, says in "Daniel Deronda": "If there are ranks in suffering, Israel takes precedence of all the nations; if the duration of sorrows, and the patience with which they are borne, ennoble, the Jews are among the aristocracy of every land; if a literature is called rich in the possession of a few classic tragedies, what shall we say to a national tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?"

It is sad, and a cause for regret, that we must conjure up the mournful pictures oppression has engraved in blood upon the pages of history, but, alas! every day brings to our doors the haggard and hunted faces of fugitives from oppression. The Armenians, among the earliest professors of Christianity, once a proud and noble race, whose numbers have been decimated time and again by organized massacres, daily reach our shores, and give thanks to God that they are sheltered beneath the Stars and Stripes, far beyond the reach of their Russian and Ottoman oppressors. Only yesterday we read with throbbing hearts of the massacre of thousands of helpless men, women, and children in Odessa, Kief, Kishineff, and a hundred cities, towns, and hamlets throughout Russia. So long as these terrible outbreaks of religious fanaticism and class hatred disgrace our age and our civilization, let us not forget the everlasting meaning of the imprint the feet of the Pilgrims made upon our continent, that it shall ever be a "shelter for the poor and the persecuted." To bar out these refugees from

political oppression or religious intolerance, who bring a love of liberty hallowed by sacrifices made upon the altar of an enlightened conscience, though their pockets be empty, is a grievous wrong, and in violation of the spirit of our origin and development as a free people, for they, too, have God's right to tread upon American soil, which the Pilgrims have sanctified as the home of the refugee.

"Ay, call it holy ground,
The soil where first they trod,
They have left unstained what there they found—
Freedom to worship God."

ADDRESS BY PRESIDENT ELIOT, OF HARVARD UNIVERSITY

You have already heard that a few Jews came to America very early in the settlement of this country, and through their efforts after freedom for themselves and their descendants, took active part in the development of civil and religious liberty on the new continent; but the large Jewish immigration has taken place within the last twenty-five years, so that its widespread effects are all the more striking because they are so recent. If ever any race came hither in search of liberty and equality before the law, and of the safety and prosperity which industry and virtue can win in a fresh land under just conditions, it is the Jews who have come to the United States since 1880. They have literally sought here freedom to worship God, freedom to live in peace, freedom to earn a livelihood by honest toil—all these liberties being denied them in the places whence they came.

The Jewish race has been unique in its sufferings. Enslaved in Egypt, carried into captivity by Assyria, overrun by Rome, ghettoed and systematically robbed by mediæval Europe, banished at one time or another from most European countries, at this day persecuted and butchered by Russia and Roumania, the long story of their terrible woes has come down through thousands of years to the present moment. As a race they have not exhibited—at least, not for many generations past—the martial qualities; but they have shown the most astonishing endurance and vitality, and their intellectual and moral qualities have survived every

conceivable kind of physical and moral oppression. If the race has been unique in its sufferings, it has also been unique in its power of resistance and endurance. To what is this power due? The answer to this question is plain; and it is highly instructive to other races, and indeed to all men who aspire and hope. The Jewish power of endurance and survival is due to their religious faith.

For the whole civilized world this race has been the source of all the highest conceptions of God, man, and nature. Through this race was developed not only the Hebrew religion, but also the Christian religion; for the Christian religion was only an outcome or development of the religion of the Hebrews, the early expounders of the new religion, afterwards called Christian, being exclusively Jews. I say that the highest conceptions of God, man, and nature are all Jewish. Let us examine each of these three conceptions. The Jews originated, and still preserve, the loftiest descriptions of the attributes of God. For them thousands of years ago He was the one only God, a pure Spirit, infinite in knowledge, power, and good will. He was an almighty God, who worked to create and maintain, loved, and was to be loved. The descriptions of this one God in Hebrew literature have never been equaled; and they can never be surpassed. In many other literatures are found cosmogonies, or accounts of the creation of the universe; but nowhere can be found an account of creation so superb and so sound, all modern knowledge and speculation taken into account, as that given in the first sentence of the Hebrew Bible: "In the beginning God created the

heavens and the earth." Again, the Jewish conceptions of man's nature, as set forth in the Old and New Testaments, sound all depths and reach all heights. Human lust, cruelty, and treachery, and human misery and sorrow can never be more vividly portrayed than they are in the Hebrew Scriptures. Neither can the splendors of human courage, magnanimity, and justice, the steady glow of human love, and the incitements of courage and hope, be more nobly set forth. Concerning man, the Jewish seers asked all the fundamental questions which subsequent philosophers have ever asked, and answered them better. "What is man that Thou art mindful of him, or the son of man that Thou visitest him?" is one of these fundamental questions; and how glorious the answer: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." God did not leave the dignity of man to be expounded by nineteenth-century scholars and divines; thousands of years ago Jewish prophets taught their doctrine in all its amplitude. Thirdly, the ancient Hebrew poetry is full of the aptest, sweetest, and most impressive descriptions of Nature and all her works, and of the influence of Nature on the spirit of man. Innumerable phrases are of immortal beauty. "Let there be light: and there was light." "Canst thou bind the sweet influences of the Pleiades?" "He maketh me to lie down in green pastures." "He leadeth me beside the still waters." "Consider the lilies how they grow." No race has ever surpassed the Jewish descriptions of either the beauties or the terrors of the nature which environs man.

Another tap-root of Jewish endurance and vitality is the race's power of prayer. Prayer is the supreme effort of the human intelligence—the effort of finite man to commune with, and even to speak to, the Infinite. The Jews have always had, and still have, an extraordinary influence on their own race, and now on all civilized races, through their marvelous genius in prayer. Consider for a moment what an influence on the human race the few short sentences brought together in the Lord's Prayer have had. Those sentences have been solemnly uttered by untold millions of mankind, are uttered every day by millions—by little children and men and women at the most sacred moment of the day, in the sweetest mood of the day, in gregarious worship, in the utmost solitude of the soul, in the most loving communion of parents and children. Now every clause in the Lord's Prayer is thoroughly Jewish. Every phrase is instinct with Jewish sentiment. It was first uttered by a Jew, and then remembered and transmitted by Jews. It perfectly illustrates a distinctive and permanent power of that race.

One other quality of the Jews has had much to do with their survival as a race. In their family relations they are singularly pure, tender, and devoted. This may be in part a consequence of the cruel persecutions to which almost all Jewish communities have been, first or last, subjected. Each family was bound together by the pressure of external wrongs, and only in the family home could be found consolation and hope; but clearly their religion fostered filial piety. "Honor thy father and thy mother" is a command

on a level with " Thou shalt have no other gods before me."

These moral and spiritual attributes of the Jews have brought them in comparative safety through formidable physical and moral evils which have stretched through thousands of years. At last the race has found a land where it can develop in peace and freedom. If there is any human stock on earth which should love and honor America, it is the Jewish stock. It finds here freedom not only to worship as they choose the God of their fathers, but opportunity to reap the fruits of their racial industry, frugality, and intelligence. In other centuries and other places they have been excluded from the professions and from many arts and trades. Here all callings are open to them. Their genius for commerce and trade, for music and the fine arts, here has free play. They will also have here a precious opportunity to improve the bodily qualities of their race, impaired by the oppression of ages. The race is sometimes called a pure race, in the sense that it is free from admixtures from other races; but this is by no means the case. Scattered as they have been through many nations, they have everywhere mixed with the people among whom they lived; and accordingly there are many different types of Jews now coming hither, as the Polish, the German, and the Roumanian. By the admixture of these various types, the bodily and mental attributes of the race can be greatly improved, and this improvement will be one result of the welcoming freedom they here enjoy. A race which receives such benefits from our free institutions will become ardent

supporters of civil and religious liberty. This devotion on the part of the Jewish race to the characteristic institutions of America will be fostered by the nature of their ecclesiastical organizations. Following ancient custom their congregations are all independent, or autonomous, like those of the Christian denomination called Congregational; so that their synagogues and temples are places of training for self-government and the wise exercise of liberty.

Let all the other national stocks which have met on the fresh territory of the Republic welcome the Jewish stock to a free competition in racial intelligence, morality, and honor; and let all the other races in America recognize the fact that the prodigious vitality of the Jews is due at bottom to a sublime religious idealism.

ADDRESS BY BISHOP LAWRENCE

Knowing that the Governor-elect, Mr. Straus, and President Eliot were to precede me I have not written or prepared a paper, for I was sure that they would suggest every thought that I should present, and in an abler way than I could. This they have successfully done. All, therefore, that is left for me to do is to present to you a few of the same thoughts, but in such an informal way as may suggest a personal debt, and as a bishop of the Christian Church, an official obligation to the Jewish people.

1. The whole Christian Church is under daily obligation to the faith, history, and traditions of the Hebrews. I cannot forget that every time we offer our prayers and praises in our Christian churches we are expressing our faith in the language of the ancient and chosen people.

From the beginning to the end of the service the Psalter, lessons, prayers, and hymns are either in the very words of the Jewish lawgivers, singers, and prophets, or else saturated with their thought and character.

Dear as we of the Christian Church hold our faith, we are bound and glad to confess that it is based upon the deep and broad foundations which were revealed by God through the Hebrew people. To your fathers in the blood and our common fathers in the faith we give grateful thanks.

2. Men of faith are men of ideals. The Jews are essentially idealists. In this age when, with the overcoming of physical obstacles through the settlement

of new countries and the increase of wealth, the material side of life is so fully recognized, it is of the utmost importance that those who are in the midst of these influences, and especially those who may become leaders, should be idealists.

May we venture to hope that the great inflow of Jews to this country will reinforce that idealism which was planted here by the Puritans who founded their faith, traditions, law, and govermnent so closely along the lines of the old Dispensation? Immersed as you are and ought to be in the struggle for a living for yourselves and your families or in the legitimate increase of your fortunes, it is well to recall the finer traditions of your race, that insight which through the wars, social revolutions, and political overthrows, always saw God's hand, wrought for higher spiritual truth and brought the righteousness of heaven into the affairs of this earth.

Idealists you have been through the centuries, idealists may you remain in this land of promise.

3. It is one of the temptations of religious faith to cut itself off from character and dwell in the dreams of emotions.

Mysticism is an essential feature of faith. The ancient Jews had it. But they were safeguarded by the ethical foundation of their religion. The greatest Jews of old were lawgivers and the interpreters of God's law to the people of their day.

How the righteousness, the justice, and the anger of God against a sinning people ring out from the past and mingle with the songs of His love and transcendent glory!

The need in the Christian Church to-day is for a deeper faith in a righteous God, for an interpretation of religion which is ethical. To the ancient scriptures of Judaism we turn for our guidance. We Christians may learn from you to-day.

I would not be true to myself or my faith if I did not express my conviction that we have in the Christian faith a far deeper and broader foundation for character and the development of an ethical temper than exists in the Hebrew faith. The future of mankind is wrapped up in the integrity of the Christian faith.

Yet again I say that the Christian Church is under obligation to the ethical temper of the Jewish faith; that in your coming to this land there came this great contribution to religion, and throughout its history the character of this nation is to be based upon a faith which, deep and spiritual, is, therefore, ethical, and intimately concerned with the affairs, the business, the politics, and the social life of men.

In connection with this will you allow me to emphasize what it was on my mind to say, and what President Eliot has already mentioned, that the integrity of the family for which the Jew has always stood, is a tradition which is of the deepest value in this day and nation.

When the marriage tie is lightly regarded, the home neglected, and the rearing of children shirked by our people, we shall look to you to sustain your finest traditions of family and home.

4. Mr. Straus has reminded you that for many centuries you have suffered for your faith; that out

of the furnace of affliction your characters have been refined; that you are inured to suffering and molded for sacrifice.

In this land of liberty and equality you will be called upon for no such suffering; the burdens of persecution you will not have to bear.

In what cause may your powers of endurance be put to the test? What burdens are you, whose shoulders have been made strong, going to carry? In whose service will you be glad to suffer? Surely you will not belie your past through the easy enjoyment of liberty, personal ambition, or fortune.

You will sustain your traditions.

This great democracy lays upon every man the burden of the Government. It demands of all its citizens sacrifice. Our cities and villages, our caucuses and elections, our schools and State and National Governments are calling for the richest sacrifice, not, to be sure, of our blood—to pour that out in heroic death is easy—but of our lives, our time, our thought, our moral courage, our independence of character, ourselves.

Here is the great opportunity of the Jewish people: to live, to suffer, if need be, for the purity of the State, to carry the burdens of the people, to lift our political and social life to higher standards.

Some of your brethren are already standing true and to the front. They are calling to all to follow.

Thus by your public spirit you will be built into the national fabric.

For in this nation and century lies an opportunity never before given to the Jewish people—that of

entering on even terms with the whole people into the government of a nation, its political, social, and religious life.

The people of all lands who come here are on trial; you are on trial; the good name of humanity is here at stake on this one point: shall you and they join together, and as one people make of this nation one to which all men may look as in charity, purity, and righteousness, the Land of Promise?

ADDRESS BY REV. DR. C. FLEISCHER

Tennyson speaks somewhere of

> . . . some broad river rushing down alone
> With the self-same impulse wherewith he was thrown,
> And, in the middle of the green salt sea,
> Keeps his blue waters fresh for many a mile.

That simile has long served me as a symbol of the Jew. Viewed objectively, he has seemed to me to be like a clearly marked gulf stream in the ocean of humanity,—plainly a part of it, yet never lost in it. Here in America, that ancient social fact continues. The Jew's isolation, despite the mingling of his current with the vaster waters, is still apparent. Indeed, Jews and non-Jews alike are so accustomed to thinking of the Jew as a separate social element, that I am not surprised that the question is asked: "What has been the special contribution of the Jew to America?" A rather difficult query, because his is largely only a seeming separateness. And then, too, whatever the Jew's contribution may have been, it has, in the main, been made unconsciously. However, a human group, which has in its progress through all the ages maintained an identity as marked as that of the gulf stream in the ocean, must have some distinct and characteristic, if not distinctive, traits. I have no theological or metaphysical notions about the persistent survival of the Jews despite experiences which would seem sufficient to have annihilated them. I am neither orthodox enough Jew to believe that God would not let

His "chosen people" perish, nor orthodox enough Christian to believe that the Jews are kept alive as a "horrible example," to show the sufferings which must come to a people which refuses to "accept Christ."

Simply I face the fact of the Jew's almost uncanny survival, and I say, in the spirit of social science: "Here you have another case of the survival of fitness." Reference has been made to the supposed fact that the Jew needs the opportunity for physical regeneration which America affords him. On the contrary, I am surprised at the vitality and the physical excellence which the Jewish immigrant brings hither, after all these centuries of unfavorable physical environment. That we are a volcano of nerves is not to be wondered at, since most Jews for ages were conceived and born in terror. And still it is not to be denied that America and freedom will benefit the Jew physically. But surely no one will claim that the Jew is degenerated morally or mentally or spiritually. "What of that," do you ask? And I answer: "Everything of that!" And I insist that you have in the Jews a social group which has learned the science, and which practices the art, of living.

Consider what has been the experience of the Jew at the hands of his fellow-men; consider the fires that have tried to melt him out of shape and the waters which have attempted to pull him apart; think how little of normal human existence he has known these past two thousand years—and then you will realize why he is bent here, twisted, crooked or warped there; then you will understand the superficial un-

pleasantnesses of the man in whom, as Isaiah says, "when we shall see him, there is no beauty that we should desire him." But even then you will not know the Jew. For remember, all his ugly outward experiences have not been able to uglify his soul, they have not unmade the *Jew, the man*! In the lower strata even, among the Jews, the average of humanness runs high.

In a word, the Jew is civilized. Long ago he learned the lessons of living and what is man's business on earth. And what is that business? Merely to become human—to lose the beastly, to subdue the savage, to subordinate the animal, *to become human*. Having learned that lesson, the Jew was fitted to survive. One beastly, savage, animalistic "civilization" after another perished. But the Jew survived —because he was really civilized! He thought himself "chosen"—he had chosen himself, making humanness and mankind his business! Moral monotheism became, at the same time, his philosophy of life and his interpretation of the universe. It became his passion, his very being, his whole existence. This served to sublimate him, to intensify his humanness and thus to increase his fitness for survival. It was his inward and unfailing fount of strength, his outward and impenetrable coat of mail. He could shout: "Though my enemies encompass me, in the name of the Lord I shall triumph over them!" It enabled him at death, whether in peaceful bed or on the inquisitor's rack, to proclaim again the victory of faith: "Hear, O Israel, the Lord our God, the Lord is One!"

Though the first Jewish settlers came hither two

hundred and fifty years ago, most of us in this vicinity are comparative newcomers, not more than twenty-five years old as Americans. That matters little, since the Jew is an old hand anywhere at doing the world's work. And he feels easily at home in America, consecrated as this nation is to the very ideals which have preserved and glorified the Jew.

I feel moved to say that the Jew's separateness will continue until total humanity is as human as its "gulf stream." Anyhow, none will deny that the Jew's separateness has been worth while, and that he has contributed a worthy element to America and to the world. That fact we are celebrating here to-night. I believe that the Jew will continue loyal to his calling, the same from Abraham's and Isaiah's day to this: to be the glad slave of the ideal, to be intensely and broadly human, to be civilized, to be the servant (if need be, still the suffering servant) of humanity. In that hope and faith, let me bring this meeting to a close, in a manner befitting the occasion and the sacred hall in which we are, by reciting as a sort of benediction, in King Solomon's original Hebrew, the words of Boston's civic seal, SICUT DEUS NOBIS SICUT PATRIBUS:

יהי יהוה אלהינו עמנו כאשר היה עם־אבתינו׃

"The Lord our God be with us as he was with our Fathers!"

SELECTED ADDRESSES

THE ADDRESS BY MR. MARSHALL WAS DELIVERED IN ALBANY; THE ADDRESSES BY DR. COHEN AND REV. DR. KRAUSKOPF WERE DELIVERED IN PHILADELPHIA; JUDGE MACK AND REV. DR. HIRSCH IN CHICAGO; REV. DR. KOHLER AND REV. DR. PHILIPSON IN CINCINNATI; REV. DR. HELLER IN NEW ORLEANS; GOVERNOR PARDEE, PRESIDENT WHEELER, AND REV. DR. VOORSANGER IN SAN FRANCISCO; AND THE LETTER FROM GOVERNOR FOLK WAS READ AT THE MEETING IN ST. LOUIS

ADDRESS BY LOUIS MARSHALL

The words of the Psalmist, with which we began our evening service, most appropriately depict the spirit which should prevail on this historic occasion:

"It is good to give thanks unto the Lord, and to sing praises to the Most High."

Throughout the limits of this, our beloved country, our Jewish brethren are now assembled to commemorate the auspicious day on which the first Jewish settlers built their homes within these boundaries, and to indulge in thanksgiving to the God of Israel for the blessings that have resulted from that momentous fact.

A survey of the civilized world, as it existed two hundred and fifty years ago, indicates that so far as the Jew was concerned—politically, materially, socially—his fortunes were at the lowest ebb. Driven from England in 1290, for 365 years no Jews had been permitted to live in the land which has become the mother of freedom. Driven from Spain in 1492, and shortly thereafter from Portugal, none of Jewish stock, save the Marranos, whose outward lives were the incarnation of falsehood, dwelt upon the Iberian Peninsula. In 1648, the Cossack uprising under Chmielnicki transformed the dream of peace and prosperity of the Russian and Polish Jews into the horrible reality which has ever since overwhelmed them with an avalanche of misery, wretchedness, and degradation. The Jews of Germany and Austria dwelt within Ghetto walls, and suffered from every species

of insult, contumely, and discrimination. In France and Italy the Jew was a Pariah and an outcast.

Holland was the sole oasis in the desert of human malevolence. There the Jew and the Puritan, the ancient and the modern people of the Book, found a haven of refuge, and behind the dikes of toleration of that enlightened country, were afforded protection from the wild sea of persecution which menaced them.

From Holland sailed the *Mayflower* with its precious cargo of humanity. Thence sailed a party of Jews, to found a colony in Brazil, which then owed allegiance to the Netherlands. For a time fortune smiled on the colonists. They prospered. They were happy. Their hearts were filled with gratitude to the God who had enabled Columbus to discover the new continent, not with the aid of the jewels of Isabella, but with that of the Jews, whose funds supplied the caravels which formed the discoverer's convoy.

But their joy was shortlived. In 1654 Portugal wrested from Holland the Brazilian territory, and these children of "the tribe of the wandering foot" were once more compelled to take up their pilgrimage to seek more favorable skies. A party of twenty-three set sail on the *St. Catarina* for New Amsterdam, believing that Holland, with which they had united their fortunes, owed to them, somewhere, a resting place. In their hasty departure they were compelled to sacrifice their possessions, and, to secure the captain of the vessel for their transportation, each of that band of refugees became sponsor for the others and pledged his person and his goods to attain that har-

bor, around which there now dwells the largest Jewish community the world has ever known.

It is a source of inspiration, not only to their descendants, but to the entire country as well, that the grandchildren of the Pilgrim Fathers annually celebrate their historic landing on Plymouth Rock, and dwell upon the virtues of their ancestors, their devotion to principle, their willingness to make every sacrifice for the right to exercise their consciences, their struggles, and their triumphs.

It will serve equally as an inspiration to us, and as a valuable lesson to our fellow-citizens of other denominations, to become better acquainted with the Jewish Pilgrim Fathers who, when the inhabitants of what is destined to become the cosmopolis, consisted of a mere handful, landed here, as the pioneers of Jewish settlement. They were poor and humble, as were the Fathers of the Knickerbockers. They were unfortunate, as were most of the dwellers in the infant colony. They were imbued with a deep and abounding trust in God, a virtue possessed by the greater part of our early American colonists. They differed in one respect only—they were the victims of the prejudice and of the intolerance of the entire world.

Their greeting in New Amsterdam was inauspicious. Their goods, which had been pledged for their transportation, were seized. Two of their number were imprisoned as hostages until the funds should arrive with which to meet the obligations of the party. Peter Stuyvesant, the hard-headed and the irascible, moved by the bigotry of the age, gave notice that the

new arrivals were not only unwelcome, but would not be received, and that they must once more cross the dreary waste of waters to seek anew, if such there were, a place to rest their weary feet.

Surely this was a condition more serious than the hyperborean blasts of winter, the defiant war cry of the savage Indian, the terrors and privations of the wilderness. But that small band was composed of that stuff which builds states and nations—men, self-respecting, dignified, permeated with the Maccabean spirit; men cognizant of their rights, devoted to principle, seeking justice, who were willing, if need were, to fight for the recognition of their manhood. And so, when Stuyvesant threatened deportation and sought to slam the gates of America in the faces of these Jewish immigrants, they did not tamely or cringingly submit, they did not fawn or bend the suppliant knee, but they appealed to the Dutch West India Company, which was the controlling power over the colony, insisting upon their right to become inhabitants of New Netherland.

As a result, on April 26th, 1655, a glorious day in the history of Israel, came from Holland the charter of our liberties, based not on sufferance, but on considerations of equity and justice, in which was proclaimed this message, replete with healing to those aching hearts:

"After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not

become a burden to the company or to the community, but be supported by their own nation."

And so they found a spot upon the globe on which the right to live and to remain was granted to them.

But to live, oft-times means but to vegetate; to crave and beg; to slink with downcast eyes before a master's frown; to sow in terror and to reap in dread; to see the bows of promise fade and die. This, too, might have been the fate of our pioneers, had there not been among them a man of heroic stature, of Titanic mold, worthy to occupy a commanding position in the Walhalla of our early American history. High looms up the figure of Asser Levy, a man whose name I can never mention without the deepest reverence, the protagonist of Jewish rights and liberties in America, the embodiment of the Jew militant, the prototype of the American revolutionist, than whom there is no one in the history of our people more worthy to be held in honored memory. The records of New Amsterdam overflow with civic victories attained by him, more potent in their consequences than those won on the bloody fields of battle.

Stuyvesant, smarting under the reversal of his policy by his superiors, became a strict constructionist of the grant which enabled the Jews to trade in New Netherland, and forbade them to trade at Fort Orange, your present city of Albany, or in the direction of the Delaware. Promptly the Jews appealed to Holland, and promptly came a decree permitting trade to be carried on throughout the Dutch possessions.

The rights given to the Jews were then declared by Stuyvesant not to include that of holding real property. Once more an appeal was taken to the authorities, and again the Jew prevailed, and Asser Levy became the first Jewish owner of real property within the United States, and it will be interesting for you to know that this acquisition of property, as has been established by our distinguished friend, Mr. Rosendale, took place in 1661, in your own city, one year before a Jew became the owner of real property in the City of New York.

At this time, life in New Amsterdam was far from secure. The enemies of Holland threatened from the sea, and the Indians from the land, and it became necessary for the burghers to stand guard for the protection of their homes. Stuyvesant would not permit the Jews to exercise this right of municipal defense, and imposed on them, in lieu of that obligation, a special tax. The tax collector came to Asser Levy with his warrant. "Is this tax imposed on all of the residents of New Amsterdam?" was the question propounded. "No," was the reply; "it is only imposed upon the Jews, because they do not stand guard." "I have not asked to be exempted," said Asser Levy; "I am not only willing, but I demand the right to stand guard." "But you are not a citizen," was the objection which met him. "Then what is there to prevent my becoming a citizen?" was his proud rejoinder. A new contest arose; Stuyvesant quailed before the resolute man, and Asser Levy became the first Jewish citizen in America, acquiring that priceless badge of manhood which, it was then

contended, had never been completely conferred even on those Jews who resided in Amsterdam itself.

Levy having thus the right of a burgher, asked to become one of the sworn butchers of the community. He was refused because of his religion, but, as usual, he fought, and the right was accorded to him, with the added condition, upon which he insisted, religious Jew as he was, that he should not be compelled to slaughter swine.

There are records extant of upward of seventy litigations in which this remarkable man was engaged. He was his own counsel, and, almost without exception, he succeeded in his contentions, because they were right and consisted merely of a demand for justice. He was not a respecter of persons, He even sued a member of the Governor's family for enticing away a servant, and withal he gained the respect, not only of the community in which he lived, of its inhabitants and its governing body, but he was even called into Connecticut for the purpose of adjusting differences and of protecting the rights of his brethren in faith. His civic and tolerant spirit was evidenced by the fact that he loaned money to the Lutheran congregation to enable it to build a house of worship, a spirit subsequently manifested in 1711 by the Jews of that time, who contributed a substantial amount for the erection of a steeple for Trinity Church in the City of New York.

Would that there were Asser Levys in Russia in these trying days; that our unfortunate brethren there might have had such beginnings as those which we owe to his indomitable spirit; that the conscious-

ness of the rights of manhood might beat in the bosoms of the oppressed everywhere with the same force and virility that it did in the breasts of our Jewish pioneers! Russian history might not then be written with the blood of defenseless martyrs, and this hour of our thanksgiving would not be embittered with the grief, the sorrow, the depression of soul, which have been evoked by the unspeakable brutality and bestiality which have transformed the Jewish quarters throughout the awful Pale of Settlement in hapless Russia, into slaughter pens and reeking shambles.

The colonial Jew availed himself of his rights. He freely engaged in trade and commerce, on a large scale, as an exporter and importer. His merchandise floated on every sea. His enterprises were extensive. He invaded the wilderness and added largely to the productive wealth of the country with which he became identified. During the Revolutionary War he cast his fortunes with the infant republic. He served in the Continental Army. In the dark days, when the British seized New York, the majority of the leading Jews, leaving their property behind them, removed to Philadelphia, loyal to the country which they felt to be their own. When the treasury was well-nigh empty, Haym Salomon loaned out of his private fortune, sums of money which in those days seemed enormous, a large part of which was never repaid to him or to his descendants. Not only did he furnish funds to the Government, but, without his munificence, such men as Madison, as they themselves confessed, would have been unable to have given to

the cause of liberty the energies which they devoted to it.

But why recite these instances of the loyalty of the American Jew to this Government? At every juncture, in every crisis, he has made the cause of this country his own, because he knew himself to be, and was, an integral part of the American people. It is to point out that fact, to prove that the Jew is not a parasite, an exploiter of the country, or a newcomer within its gates, that we are celebrating on this occasion. It is not to call attention to the Jew as a religious factor, but as a civic element in the grand composite of American citizenship. He is an American of the Americans—a Jew by faith and religion, an American in all that that term can betoken.

It is remarkable how quickly the Jewish immigrant, both he of the early days, as well as he of to-day, absorbs the ideals and the spirit of this country; how quickly he responds to the test of good citizenship; how ready he is to make every sacrifice for the country which recognizes him as one of its component parts; how grateful he is to the Almighty for having blessed the earth with a land whose government is based on the great principles of liberty, equality, and fraternity, of justice and righteousness.

If the hitherto inert mass of the Russian people could but be made to see that those whom it has regarded as an alien race, from whom it has withheld every right and every privilege, whom it has oppressed and repressed, out of whom it has sought to drive every hope and every aspiration, whom it has crushed beneath the iron heel of tyranny, and under

the infinitely heavier stigma of contempt, hatred, and obloquy, when transplanted to American soil, in a few years become dignified, industrious, patriotic, self-respecting, and productive citizens, they would recognize the tremendous moral and economic loss that their country is sustaining as a result of its cruelly insane policy, and repent of their stupendous and criminal folly.

Our fellow-citizens, at least, fully appreciate that we are of them and they of us, together constituting a single unit—that of the American citizen; that our title is as ancient as theirs; that it is not conferred upon us as a matter of favor or of grace; that we have earned it by fighting for it; that our blood has been shed upon the battle-fields of the republic for its preservation, and that we cherish it as a priceless possession, and love the country from which we have derived it, because it is our own, and because it is the first in modern times in which the Jew secured the precious boon of full citizenship.

The charter from the Dutch West India Company contained, as we have seen, but a single condition, that which provided that the poor among us should not become a burden to the community, but should be supported by us. Have we fulfilled that obligation? Let the records of the nation be our answer. Let the statistics concerning the poor and the dependent speak for us. Let the magnificent charitable institutions maintained solely by the Jews of this country, and which are to be found in every State, in every city, be our witnesses. Let the public authorities indicate whether throughout the two hundred and fifty

years of our American settlement, we have ever failed in performing either the letter or the spirit of this blessed condition. The burden has oft-times been a grievous one; there is every reason to believe that for a time, at least, it will not be diminished; but to me it is a source of pride and exultation that, although we are citizens of a common country, the religious duty of caring for our own brethren, of standing by their side in the days of their wretchedness and misery and poverty, of extending to them the helping hand of brotherhood, of enabling them to rise to the heights of citizenship, and of becoming useful members of the State, self-reliant, self-supporting, self-respecting, has been especially imposed upon us. May we never prove recreant to this holy obligation, to this tremendous trust, and may our descendants never forget the debt of gratitude that they owe to the first Jewish settlers, nor we the gratitude that we owe to the God of our fathers, Who has led us out of Egypt into this land of freedom.

A WAY IN THE SEA AND A PATH IN THE MIGHTY WATERS

Address by Dr. Solomon Solis Cohen

We are met to-night as American citizens to celebrate an incident in the history of our country, fraught with good promise for the common weal; a promise amply fulfilled by the event. We are also met as descendants of an ancient people and adherents of an ancient faith, to celebrate the same incident in its relation to our religion and our race.

Two hundred and fifty years, the fourth of a millennium, is a long period, if measured by the era of the independence of these United States—which has fulfilled little more than the half of that tale; but it is only a brief while in the history of Israel. In the Eternal Vision, as it regards men and nations and events, the time is neither brief nor long; for therein "a thousand years are even as a day while it passes, or as a watch in the night." Centuries may come and go in dull monotony or in dark debasement, and a single moment shall flash with sudden brilliance as of Horeb's bush, illuminating all time to come.

It is not, therefore, the mere passage of the years that we have assembled to commemorate. Nor have we gathered here only that we may felicitate ourselves upon the growth of our nation or of our church, upon the strength and wealth of the republic that we have helped to upbuild, or upon the rights and immunities, the material progress, the intellectual development, the moral expansion of the house of Israel in

America, during these two hundred and fifty sun-circlings of the earth. If antiquity were the only merit of our congregations and our homes, then though we had survived, like the fabled toad in the rock, through a thousand, nay, ten thousand, years of slothful uselessness, yet would silence be the better part; for in such case not pride were ours, but shame.

Happily, we are not condemned by shame to silence. We may take a just pride in the work done by those of our race and faith for God and for man upon this Western continent; a work that began longer ago than a quarter-millennium, and that shall, God willing, go on while man endures upon the earth. Jews had probably settled in North America before the *St. Catarina* brought her precious cargo of souls from Brazil to New Amsterdam; and whether or not it be true that the first white man to set foot upon West Indian soil was a secret Jew, Columbus's interpreter, it is now a commonplace of knowledge that Jews were among the crew of "the world-seeking Genoese"; that his vessels were equipped by the munificence, not of Queen Isabella, but of some of her Jewish subjects, and that the theories, predictions, charts, and instruments by which was inspired and guided that momentous voyage, were, in large, if not largest, part, the work of Jewish astronomers and Jewish navigators.

Thus there comes into the minds of all here assembled, the thought of those historic coincidences so often commented upon, and yet ever so full of new meanings. On the ninth day of Ab, 3174 (586 B.C.E.), Nebuchadrezzar, the Chaldean, the most powerful empire builder of the East, took Jerusalem

and destroyed its temple. On the ninth day of Ab, 3830 (70 C.E.), the second temple was destroyed by Titus, wielder of the Roman world-power. On the ninth day of Ab, 5262, Spain, soon to be chief among the nations of the West, thrust out from her gates 300,000 Jews who preferred exile to apostasy. That trebly sad *Tish'a b'Ab* was, in the Julian calendar, the second day of August, of the year 1492 of the Christian era. It brought to a close a watch in Israel's night, that had not been without its periods of splendid illumination by stars of wondrous brilliance. On the third day of August, 1492, Columbus set sail from Palos, in that same Spain, to open the gates of a new land wherein the "tribes of the wandering foot and weary breast" were to find freedom and peace—and the sustained light of day.

And yet another mournful historic parallel comes to mind. While the immigrants of the *St. Catarina* were struggling for and obtaining that recognition of their full right of manhood, their more than full obligation to the common weal and to their special community which is the most that Jews ask, the least that they ought to accept, in the countries of their dispersion—while in London, Cromwell and Manasseh ben Israel were holding the historic conference that led to the renewal of the right of Jews to reside openly in Great Britain—even then from the ground where tigerish bigotry had spilled it in a meteless flood, the voice of our brothers' blood called out to Heaven against the Russian Cain; and the singing and laughter that had filled the mouths of them delivered in the West, gave way to sobs and lamentation, re-

echoing the cries of them that had been overwhelmed by cruel hatred in the East. So to-day, at this season of national thanksgiving and of racial joy we are rudely awakened from our dream of universal brotherhood, and our cheers are hushed and our thoughts are sobered by the reflection that the day of persecution is not yet over; that the divine adventure of human history has not yet won to the extinction of the beast in man.

Does not our sorrow, however, give new force to the meaning of our festival? The Guardian of Israel slumbereth not nor sleepeth! Though the darkness of Russia seem impenetrable, it shall give way as the darkness "in the beginning," before the creative word. *V'ha-aretz hay'tah tohu va-bohu*—truly in that land is there a seething confusion; but *ruaḥ Elohim m'raḥefeth 'al p'ne ha-mayim*, the spirit of God is brooding over the face of the waters. How beautiful the imagery of the poet of old—divine love brooding! Brooding to bring forth light and life, order and law, and the knowledge of God that shall forever banish darkness and evil. Brooding over the waters! Is there not prophecy in the phrase? Over the waters passed the pillar of fire leading Moses and the hosts of God out of Egyptian darkness. Over the waters went Columbus to find a refuge for all that were oppressed and persecuted. Over the waters came the *St. Catarina* from the bigotry of New Portugal to the freedom of New Holland. Over the waters will He that hath made land and sea, who prepareth a way in the ocean and a path amid the billows, guide to a place of safe-abiding his faithful ones, out of the

land of Magog, yea, out of Rosh, Meshech, and Tubal!

History is the working of the divine within man toward self-realization. Its parallels are significant, are inevitable, are complete. *Mene, Mene, Tekel Upharsin.* The doom of Babylon is fulfilled of all oppressors. From Latin, as from Chaldean, was empire torn; but all the countries and all the races that had acknowledged the sway of the conquerors, to-day build temples for the worship of Israel's unchanging God. The glory is departed from Spain, but in the lands spared or delivered from her grasp, the sons of her exiles still study the olden Law, still teach the everlasting truths. And now our eyes shall see the judgment of God, even as our ears have heard it. The end hath come of the mighty tyranny that rose up to do evil in the barbarian North. The oppressor shall be humbled, but the peoples redeemed from *Tsaroth*[1] shall rejoice!

We have not gathered to celebrate the passage of slothful years; neither have we assembled to vaunt the achievements of our fathers in this land. Some one has said that "the reward of well doing is the obligation to do better." But it was Abraham Lincoln who, in his immortal speech at Gettysburg, best phrased the thought that should be uppermost in our minds to-night. It is for us, the living, here to be dedicated to the unfinished work of the fathers of the republic, of the patriarchs of Israel. It is for us to

[1] The Biblical-Hebrew word צַר *(Tsar)* means cruel oppressor. Its identity with the title of the "Autocrat of all the Russias" is, philologically, merely a coincidence.

take from the memories of the occasion, increased devotion to the great cause for which so many of our race have given the last full measure of devotion. It is for us highly to resolve that our fathers' steadfastness in life, our brothers' faithfulness unto death, shall not have been in vain. Unworthy shall we prove of the blood of prophets and martyrs, unworthy of the kinship of state builders, if the future of our country and of our race shall not be the nobler and the brighter, if freedom shall not be more fully established and brotherhood more firmly welded throughout the world, because of our present-day work as Americans, because of our present-day lives as Jews.

Vain is the recounting of the great deeds and great thoughts and great strivings of the past, if it fail to impress us with the deep significance of human history as a divine adventure—an adventure whereof every human being is at once part and partaker.

Behold the thought of God take shape in energy and in matter, in elemental atoms, in nebulas, in worlds. Through the deep that covers earth as with a garment, see, with the psalmist, the hills, the continents arise and the waters go down into the ocean-valleys. Look upon the teeming life of the seas, the living mantle of the fields, the creeping and the flying things, infinitesimal cell and great leviathan, the fruiting trees, the nesting birds, the four-footed beasts, and—crown and consummation of all—man that goeth forth with the sun to his labor until the evening.

For if the majesty of the world about us impress the mind with wondering awe, how deep the sense of reverence and mystery when the soul turns its gaze

upon mankind! So little is man, and yet so great! His habitation, but a point in the immensity of space; his years, an unregarded moment in eternity; his power, as nothing in the face of the mighty forces of the universe. Yet from this point in space, he has sent his vision forth to search infinity; in these unregarded years he has grappled with the mysteries of existence; and though flood and earthquake and volcano have threatened to overwhelm man and all his works in indistinguishable destruction, his race persists and his civilization goes on.

Well may Israel's sweet singer exclaim:

When I consider thy heavens, the work of thy fingers,
The moon and the stars that thou hast ordained.
What is man that thou regardest him?

. . . .

And yet thou hast made him but a little less than God,
Thou hast given him dominion over the works of thy hands!

Contemporary civilization glories chiefly in its conquest of external nature; but greatest of all human achievements is man's conquest of himself. This idea, elaborated variously in law and in legend, in poesy and in prophecy, is the Hebraic contribution to world-progress. Jacob, wrestling with the angel, becomes Israel. "Greater is he that ruleth his spirit than he that taketh a city."

Over the works of His hands, God has indeed given man dominion, but he that is "but a little less than God" must achieve dominion over his own character and destiny. Thus does the breath of God which transformed the creature of dust into a living soul—

a soul that could become " even as God, to distinguish between good and evil "—realize itself ever more and more fully. To this end do men think and strive and suffer. To this end do nations clash and ideas contend. To this end is Israel's world-wide, age-long martyrdom. In dim apprehension of the truth have men won and cherished freedom. In knowledge of the truth must we seek ever to enlarge the freedom of nations and of individuals. So that the individual may find free scope to develop to the utmost his God-like faculties, so that all and each may preserve an equal freedom, nations must be governed by just laws. Two hundred and fifty years ago men had begun in Europe and in America to learn this lesson from the Jews' Bible. It was written large in the Declaration of Independence, and the history of the United States is the history of its modern development. In this development Jews have aided, and Jews must continue to aid.

Two conflicting views of the duty of man in upholding the truth are found in Hebrew history, in prophecy and in psalmody. Both have profoundly influenced American history to the establishment of justice. One inspired the Puritan; the other is the guide of the Quaker. Cromwell's maxim, " Trust in God and keep your powder dry," echoes the Psalmist's description of the saints militant, the Maccabean heroes with " God's high praises in their mouths, and a two-edged sword in their hands." But Penn, true follower of Fox, quoted rather from Micah and Isaiah and hoped to hasten the time when men " shall beat their swords into plowshares and their spears into

pruning hooks." Despite recent sad events, that time is measurably nearer.

Man's conquest of himself, the true Jewish ideal, necessitates peace as the foundation of moral progress. This thought came into concrete political expression in the commonwealth of the Friends, and Jews early found within its borders a congenial home. They were also sympathetically attracted to the settlements of the German sectarians in Pennsylvania, whom Whittier, indeed, calls German Quakers, and some of whom, going still further than the Society of Friends in the return to Biblical teachings, observed the seventh-day Sabbath and abstained from forbidden food. The reciprocal influences of Pennsylvania's German communities upon the Jews, and of the Jews upon the German Christian sects, and the work of both together in giving to Pennsylvania her leadership among the colonies and States, offer to the historical student a fascinating field for original research.

There were Jews in the Valley of the Delaware, however, a generation before Penn arrived; probably before 1655, although 1657 seems the earliest date established by distinct records, and the names of the pioneers have been lost. The first name of a Jewish settler in Pennsylvania to be preserved is that of Jonas Aaron, who flourished about 1703; after that we find many names recorded; some among them being those of founders of settlements that are now flourishing towns; and some being still borne by honored citizens of the commonwealth. It is unnecessary, however, now and here to enter into particulars con-

cerning the personal and public activities of the Jewish citizens of Pennsylvania. The monographs of Rosenbach and of Morais, the publications of the American Jewish Historical Society, various articles in the "Jewish Encyclopedia," and many recent papers in the daily journals have treated these subjects as fully as the data permit. They give a goodly list of Jews who took part in building up the colony and in achieving the liberty of the State and of the United States; who worthily and loyally filled responsible judicial and administrative positions as subjects of the British Crown, and who aided by voice, by pen, by sword, and by purse, to wrest from that Crown the power it had abused, when, in the course of human events, the time for independence had arrived.

It is not, however, upon the work of a few leaders in any day or generation that the welfare of the community depends, nor can we estimate by this alone the value of the contribution that any section of the community makes to the general weal. It is by the labors of the unnoted hundreds and thousands that mankind achieves its large results. Bone of the republic's bone, flesh of its flesh, are we. Not only in colonial and revolutionary times, not only in periods of stress and strife, but at every moment of the national life, we have shared, we shall continue to share to the full, in all the high endeavors of citizenship and of civilization. Men and women of our race and our religion have contributed to our country's art, its letters, and its science, its works of education and of benevolence, its commerce, its industry and its finance, its jurisprudence and its statesmanship. They have labored to

strengthen its faith in itself and in humanity, and to enlarge its realization that God's hand is over the nations. They have helped to keep alive its simple reverence for the moral law and the homely virtues. They have striven to make enduring the virtue, the liberty, and the independence of the city, the commonwealth, and the Union; to preserve for future generations the Hebraic, the American ideals of freedom, justice, and equality; to establish as the aim of all Americans, in all life's relations, the Jew's, the Friend's, ideal of peace.

But if the Jews have given much to America, America has also given much to the Jews. It is not only that to us, as to all other citizens, belong freedom and opportunity, and whoso chooses may live in peace as a member of the ancient church, that the community may establish its houses of worship and of study by right and not by toleration. It is not only that the moral and political power of the Federal Government has more than once been brought to bear in behalf of our oppressed brethren in the East. Apart from all this, the United States has exerted a tremendous and benevolent influence upon the history of Jews and Judaism. Shalmaneser and Sennacherib, Nebuchadrezzar and Titus, scattered the tribes of Israel; Columbus and Penn, Williams and Jefferson, have reunited them.

Dispersed in many lands, among many races; now honored, now degraded; now free and prosperous, now enslaved and persecuted; now leading the van of philosophy and science, now shut out from the sources of knowledge—their development, physical, mental, and

moral, has too often been thwarted or perverted. It has been influenced by a changing environment of nature, men and events, now helpfully, now harmfully,—often in a manner alien to the genius of Judaism.

America has been a meeting place for Jews representative of all the countries and customs of the dispersion. Thus it has given opportunity for fusion and recasting of the Jewish character. Local prejudices and un-Jewish accretions are in process of removal by attrition; essentials are becoming clearer to perception; and from the mingling of various elements will emerge a type better than anyone of its components—perhaps more nearly resembling the best in ancient Israel. To this type, each section of the house of Israel has made some worthy contribution.

The Sephardic congregations have, perhaps better than all others, realized in Jewish communal life that which the artist terms "values." Less eager to exchange old lamps for new, they have jealously preserved in home and in synagogue the beautiful customs and rites of ancient worship, the lofty ideals of ancient culture. The German communities added strength and enterprise, a better ability to face the facts of life, and, on the intellectual side, a more accurate scholarship. The Russian brings a new stream of traditional knowledge; and the avid intellect, so long starved or forced to feed upon itself, exhibits a pathetic hunger for universal learning, an insatiate thirst for every betterment. Surely Israel in America will become stronger and wiser and more

faithful as the German vigor, breadth, learning, and practicality, the Russian idealism, enthusiasm, and capacity for spiritual development, are fused with the loyalty, steadfastness, Jewish pride, simple dignity, and intelligent regard for olden things, that have characterized the Sephardim.

Time will be needed for the complete accomplishment of this fusion, but its beginnings are visible. Meanwhile the Russian element in American Jewry is already the most numerous; soon it must become dominant. Does the new generation, do the sons and grandsons of the immigrants of twenty-five years past, realize the tremendous responsibility that this involves? Jewish ideals and traditions, the citizenship loyally and honorably fulfilled, the faith preserved amid trials and vicissitudes, the learning ever cherished, are theirs to maintain and to advance. May not the representatives of the elder days turn to the heirs of the future and say: All this we give into your keeping—see that ye keep it well!

But after all, the Jews of America will ever be only a fraction, a small fragment, of the Jews of the world. To-day, the great mass are living under oppressive and anxious conditions in Russia. The dawn of their country's freedom, so long hoped for, so loyally wrought for, has brought them but bitter disappointment and new misery; and who can say what the future of monarchy or of republic in that distressed land, my hold of good or evil? Present and future are alike filled with dread. For all the suffering tribes and nations and classes of Russia we may wish peace and liberty; but to the Jews of Russia we

owe a special duty. For these, our brethren, there must be found a place to live, an opportunity to develop their manhood. Surely upon this fertile earth, there is somewhere an undeveloped land that waits their coming; a land which they may subdue to agriculture and herding and commerce and civilization—and the divine right of man!

There, albeit through toil and suffering, let a new state arise, upbuilded by Jews; as by the pioneers of centuries agone, Puritan, Cavalier, Quaker, Mennonite, Jew, were upbuilded the American colonies, the United States. There shall they who go forth from oppression to-day, found settlements upon the synagogue and the Bible, even as New England and Pennsylvania were founded upon the Bible and the meetinghouse. There active brain and sturdy arm shall wrestle with and conquer nature, while patient, steadfast heart pursues its conquest over self. Nor shall there be a forgetting of Zion, but rather a loyal preparation for her days of renewed youth—days yet in the hidden future.

The world is older than when Columbus sailed from Palos; than when the *St. Catarina* entered Manhattan harbor; than when Penn sent forth his colony of Friends. Conditions have changed; the migration of thousands, the upbuilding of a new state in a new land, will need greater encouragement, more substantial assistance. Let us who have been blessed with birth in the United States or with admittance to its freedom and its opportunities, not fail our brothers in assistance or in good will. From our gathering to-night and from the gatherings that are to follow, let

a message of courage and of faith go forth to them that grieve in Meschech and lament in Kedar. Let it tell them that our aid shall not be the mere dole of money for passing needs; but that it shall be a persistent force seeking a permanent good. Let it tell them that our hands are indeed open to relieve their great distress, but that we shall not be content to salve our consciences with almsgiving; that we are earnestly uniting to work for them and with them unto the achievement of liberty and human rights, and that we shall not cease from our endeavors until a way shall be opened for their deliverance over the waters, into a new land of freedom and of hope.

THE JEWISH PILGRIM FATHERS

Address by REV. DR. JOSEPH KRAUSKOPF

Is it accident or is it decree of Providence that the two hundred and fiftieth anniversary of the landing of Jews in the harbor of New York should be darkened by the sorrows that have fallen upon the house of Israel? Much as so auspicious an event in the story of the wandering Jew deserves fitting commemoration, it is impossible for him to rejoice this side of the Atlantic, when, on the yonder side, in the terror-ridden land of the Czar, hundreds of families have been widowed and orphaned, thousands of homes pillaged and outraged, and hundreds of thousands placed in constant terror lest the very next hour witness a reënactment of the massacres of Odessa and Kishineff. And, besides, it is difficult to rejoice in the freedom that is ours, when in yonder land of bondage, half of the Jews of the world are still in slavery, still denied not only citizenship rights in return for discharging their citizenship duties, but even their human rights. In days as rich in memories of blessings as these, there seems to be a special charge addressed to us in the question that Lowell asks:

> If there breathe on earth a slave
> Are ye truly free and brave?
> If you do not feel the chain
> When it works a brother's pain
> Are ye not base slaves indeed
> Slaves unworthy to be freed?

The more we dwell upon the theme that has brought us together to-day, the less do we see of acci-

dent in the synchronous happening of the Russian atrocities and the two hundred and fiftieth anniversary of the first settlement of Jews in the United States, the more clearly seems to stand out the design of God. He, who has guided the destiny of Israel along paths that have often baffled our understanding, but that have proven in the end that His thoughts are higher than our thoughts, and His ways better than ours, may have chosen the present time for the imparting of lessons which the world has long had need to learn, and for the ripening of purposes for which the hour has come. Perhaps it is to draw Russia's attention to the proud achievement of the American Jew. Perhaps it is to open her eyes to the blessings of which she has deprived herself by cursing the most valuable of her citizens. Perhaps it is to speed her granting her Jewish subjects the rights and liberties that America has granted to the Jew, and thereby enable him to become the valuable factor in the intellectual and moral and industrial life of Russia that he has become in the United States. Perhaps it is to send a ray of light to illumine the gloom that now compasses our brethren in the land of their affliction, a breath of hope to those who now languish and faint in the slough of despond. Perhaps, by drawing the attention of the world to the contrast between Russia and the United States, and between the difference of treatment accorded to the Jew in these respective countries, its design is to emphasize anew the prophecy of old: "cursed are they that curse the Jew, and blessed they that bless him."

Blessed has been the lot of the Jew in the United

States, and blessed have been the United States in blessing him. It is a marvelous story, that of the settling of the Jew on the Western continent, and the more we read and study it, the stronger grows the belief that it was the hand of Providence that opened for Columbus and for the Jews accompanying him the portals of the new world, to afford a resting place at last to the " tribe of the wandering foot and weary breast," and a haven to all others seeking shelter and peace.

Like a chapter of romance reads the answer to the question that Longfellow asks in the Jewish cemetery at Newport,

> How came they here? What burst of Christian hate
> What persecution merciless and blind
> Drove o'er the sea—that desert desolate—
> These Ishmaels and Hagars of mankind?

It is at the hour of dawn, on the morn of August 3, 1492, that three small caravels sail forth from the Spanish seaport town of Palos. Darkness hovers over the deep, even as it hovers over the minds and souls of the temporal and spiritual rulers of the land of Spain. Back toward the land, which they never expect to see again, look with tearful countenance nearly all of the fourscore and ten sailors who have ventured forth upon the perilous journey. With eyes westward turned, and at a distance from the others, stands a small group of men. The tall, majestic form of the foremost of them is the admiral of the little fleet. His inspired countenance reveals neither tear nor fear. He who had conquered the opposition of sovereigns

and had confounded the sophistry of scholars, who eighteen years long had patiently endured taunt and rebuff, desertion of friends, and treachery of supporters, is now in the very ecstasy of joy. And in the fullness of hope is that little band of Jews, near him. One of them is the overseer of the crew; another is the interpreter; another is the physician. One of them is the first to descry the almost despaired of Western shore. Another is the first to set foot upon it.

And the Jews at home, whose patronage and learning had made possible that most daring voyage, were the first to receive the account of the epochal discovery that had been made. Neither Ferdinand and Isabella, nor the grandees of state or church in all the land of Spain had as much at stake in the success of that journey as had the Jews. Toward its accomplishment they had liberally given of their learning and had amply spent of their means. They had helped to prove the rotundity of the earth and had drawn the charts of the sea. They had made dependable the astrolabe and the compass. They had equipped two of the three caravels.

Whither were they to turn if this last and only hope were to fail? On the last day of April the edict had been issued expelling three hundred thousand Jews from their homes and native land. Thrust out of Spain by the most powerful and most catholic sovereigns of Europe, what Christian country would care to receive them, what Christian potentate would dare to tolerate them? The terms of grace expired on the second day of August—one of the saddest days the sun ever shone upon. At the dawn of the follow-

ing morn, the little fleet sailed forth, destined to find for the homeless wanderer a haven of rest more blessed than any he had enjoyed since the days he had sat under his own vine and fig tree in the land of Palestine.

Doubt it, ye of little faith! As for me, I see as clearly the hand of compelling fate in Isabella's signing the order for Columbus's voyage of discovery on the very day she signed the expulsion edict of the Jew, as I see the hand of Providence manifest in the afflictions that, in our days, have come upon the house of the Romanoffs and upon the Russians for the afflictions they have brought upon the house of Israel.

The new world was taken possession of in the name of the sovereigns of Spain. With the exception of Jewish refugees and *maranos*, who came in search of home and liberty, the first settlers were largely adventurers, who came in search of gold. With them came men of the church, equally lusting for gold and equally thirsting for blood, the two chief curses of the church of the middle ages. Soon the inquisition with all its horrors made its appearance in South America, where the first settlements had taken place, and it was not long before even in the new world the Jew had to taste of Spanish and Portuguese cruelty, for the sin of having inaugurated and developed many of the most important industries of the colonies, and for having reaped the just reward of his intelligent and thrifty toil. A century long these persecutions endured with greater or lesser severity, until it almost seemed as if the curse of the old world would ultimately whelm the Jews in the new.

But Providence had already passed sentence upon Spanish rule in the new world. Naught was to be the harvest of all the bloodshed and cruelty with which she had sown and polluted the Western Hemisphere. Every blessing was to turn into blight, every strength into weakness, every gain into loss. She, the proudest mistress of Europe, was to become the humblest of all; she, the mistress of a whole continent, was not to retain an inch of all its soil.

And in the northern part of this same new world there was about to loom into sight a new era in the history of man, the brightest the world had yet witnessed; there was about to dawn a new conception of right and liberty, the best the world had yet enjoyed.

In 1614 the Dutch landed at New York, or New Amsterdam, as it was then called. In 1620 the Pilgrim Fathers landed at Plymouth Rock. Hither came the latter, braving in a frail vessel the dangers of a wild and untried ocean, for the privilege of worshiping God in accordance with the dictates of their own conscience. And hither came the former from the Netherlands, pledged to liberty of conscience, remembering the sufferings they and their fathers had endured under Spanish subjugation. The Jews knew of the hospitable treatment which had been accorded their brethren in Holland, after it had thrown off the Spanish yoke, and so, leaving the inhospitable lands of the southern continent, they sailed northward, and arrived in the year 1655 in New Amsterdam.

Oh, that we might hold forever sacred, alongside the *Mayflower*, the name of the little ship *St. Catarina* that landed the first Jewish colony in the harbor of

New York! Oh, that we might hold forever sacred, alongside the dates 1620 and 1614, the date 1655, the year in which one of the proudest and happiest chapters in the long and tragic history of Israel was opened! Oh, that we Jews might assemble annually, as do the descendants of the Pilgrim Fathers and of the Knickerbockers, to do honor to our brave sires, who, in the year 1655, only thirty years after the landing of the one, and forty-one years after the settling of the other, helped to lay the foundation of the greatest nation on the face of the earth. Eliminate these three dates and there are few other dates in our history worth remembering. Without these dates, that proudest date of ours, 1776, would never have been written large on the pages of our history. Within the cabins of the *Mayflower* and the *St. Catarina* were those principles conceived that gave birth to the battle cry of 1776. From the Pilgrim Fathers fleeing their English persecutors, from the Dutch, fresh from having overthrown the tyranny of bigoted Spain, from the Jew fleeing the cruelty of the South American Spaniard and Portuguese, have sprung these free and independent, these liberty-loving and liberty-bestowing United States. Their yearning for religious and political liberty dictated our Declaration of Independence, drafted our Constitution, severed the church from the state, cast into our liberty bell the words of our Bible: "Proclaim liberty throughout the land, unto all the inhabitants thereof."

Significant as is the part the Jew has had in the founding of the nation, yet more significant is the aid

he rendered in its development. The handful of Jews of the year 1655 has grown to over one million in 1905, and of all the immigrants of this nation of immigrants, none—to cite the words of our late secretary of state, the lamented John Hay—none has proven himself more worthy of American citizenship than he. Scarcely had he settled at New Amsterdam, when he voluntarily asked to be permitted to render military service alongside the other burghers. From the first he recognized that the sharing of communal privileges involved the necessity of sharing communal duties. Well may our heart swell with pride as we follow the record of the Jew in the War of Independence. Look over the roll of honor containing the names of those who signed the *Non-Importation Agreement*, and count the score of Jewish names. Read the names of those who shed their heart's blood on the battlefields fighting for their country's liberty, and you read the names of scores of Jews. Read the names of those who poured forth their treasures and their all to enable the colonies to carry on their war for independence, and among the most generous and most self-sacrificing, stand the names of scores of Jewish patriots. Read the name of the lieutenant of Benedict Arnold, and note that while the general is found guilty of foul treason, the lieutenant is intrusted with special dispatches to Franklin at the court of France—and that lieutenant is a Jew. Read the names of the patriots who made possible the rearing of the proud monument of Bunker Hill, and you find one of the two givers of princely sums a Jew.

And reading the story of the Jew's patriotism in

the War of Independence, you read at the same time his story in the War of 1812, and in the Mexican and Civil and Cuban Wars, in everyone of which he performed deeds of valor and patriotism that established, beyond cavil and question, that of all citizens, none can better love and better cherish than the Jew these United States, the first country, since the days of Palestine, that he was permitted to call his own.

But successful wars against tyranny and slavery are not the only sources of a people's greatness. Many a nation has found its grave in its excess of victories; many a hero his fall in not knowing the victories of peace. It is in the use that a country makes of its periods of peace, it is in its fitness to develop its resources when the battle flag is furled, wherein lies the secret of its life and vigor, the elixir of its healthy growth.

And in this the United States has no peer in the family of nations. And toward that preëminence no people has contributed more than the Jew. Whether studied in the industries or in commerce, in the arts or sciences, in public office or in private life, the Jew has written a marvelous story of achievement, has reared a monument to his intellect and enterprise and integrity upon which other nations, more especially Russia, may well look, and on which they may well reflect.

And of this monument the United States itself is as proud as it is of the loftiest granite shaft that kisses the blue empyrean, as proud as was Washington, when, in answer to the address of welcome, presented by the Jews of Newport, he said: "The citi-

zens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation."

And Washington's hope will yet be realized. Profiting by the blessed experience of the United States and listening to its stirring entreaties, other nations will yet be moved to adopt the liberal policy it adopted from the first, and from which it has not departed to this day.

And once other nations shall treat the Jew as he is treated here, once other nations shall relieve the American Jew of the terrible burden he has been forced to bear in caring and providing for the hundreds of thousands of brethren fleeing to these shores, once the Jews of other countries shall be permitted to live in peace and in the enjoyment of their inalienable rights,—the genius of the American Jew will burst forth in a splendor that will surpass all that it has hitherto achieved. All his intellect and skill of four thousand years of cultivation in the hard school of trial and tribulation, all his hopes and all his ambitions, he will lay at the feet of the United States as a thanks-offering for its having respected his manhood when all other nations spurned him, for its having honored his citizenship rights when all other nations cast him out, for its having afforded him the opportunity to show that, in loyalty to his flag, in patriotism to his country, in devotion to his fellow-citizens, the Jew is inferior to none, is the peer of all.

ROOM FOR ALL

Address by Rev. Dr. K. Kohler

The weekly portion of this Sabbath afternoon tells a story of patriarchal times which contains both the history of the world and the history of the Jew, as it were, in a nutshell: Isaac had grown rich in herds and flocks, and the Philistines envied him and stopped all the wells the servants of his father had digged, and Abimalek said to Isaac: "Go from us, for thou art too mighty for us." Isaac departed, and behold, when his servants digged a new well, the herdsmen strove with them saying "this water is ours," and they called the well the "Water of Strife." And they digged another well, and the men contended for that also, and they called it the "Water of Contention." And he moved still farther away, and they strove no longer, and they called the well "Rehoboth" (Room), for they said: "The Lord has made room for us, and we shall prosper in the land."

Is this not the history of man through the centuries? A continuous record of strife and contention! The earth seems too small for the nations and empires as they wage war against one another, to enrich themselves each at the expense of the others, and drive away the owners of the land they have so long inhabited. Nor do the religious sects act any better toward one another. As soon as they attain power they claim the monopoly of truth and salvation for themselves, while denying the very right of existence to others; "Ours is the spring of living waters," they say. And so there is but oppression here and perse-

cution there, but nowhere toleration and peace. This was the aspect of the world when a new hemisphere was discovered, and a new principle entered the life of man. No longer should the oppressor's rod hold nations and classes in subjection, nor religious fanaticism shackle the mind and turn the earth into hell, because men dared seek heaven along other roads than the church had laid out. "Rehoboth" was the tidings of the New World. Room, opportunity, and liberty for each struggling race and class and sect! Room and scope for all honest toil, opinion, and aspiration! Freedom of conscience, freedom of worship! Room and freedom for the oppressed and persecuted of all lands and tongues! This was the watchword which created a new type of manhood and womanhood, a people self-reliant and self-respecting, at once rising to larger views of life and quick in advancing with rapid strides to the fore of humanity in enterprise and skill, in education and knowledge. Yes, America has become the land of broad humanity, the hope of the downtrodden, the shelter of the persecuted, and its broadening, liberating, and humanizing influence is felt throughout the world. Yet who has greater cause for thanksgiving to-day than the Jew, the Pariah of the nations, the Cinderella among the religions, the scapegoat of the raving mobs, the target of hatred and contumely of the lands and ages, the man of sorrow singled out like the sheep for slaughter? Here at last he has found room and opportunity, his Rehoboth, rest and ease. Here his bent-down figure, weighed down with the burden of shame and wretchedness, a picture of misery of the Ghetto, may again rise

to the full stature of manhood, and in proud self-consciousness vie with his fellow-citizens in noble achievements in all the branches of industry and commerce, in patriotic and philanthropic zeal, in social and political success, to be recognized as the peer and equal of all. More than that, under the inspiration of liberty he has grown as broad-minded and large-hearted as the Jew in the brightest days of Spain ever was. Indeed, *noblesse oblige* has become his maxim. He has become like Joseph the prince among his brethren, the chosen instrument in the hands of Providence to bring aid and salvation to a multitude of people. To him the Jews of the world look for success and encouragement. His loyalty and liberty have rendered him the leader and helper of his brethren abroad.

While our hearts are heavy with grief over the tragic fate of our brethren in the land of Russian tyranny, and our festive joy has been turned into mourning by the massacres perpetrated by a brutalized mob, a thousand times more cruel than the cannibals of South Africa, we may yet find some consolation in the proud satisfaction that the American Jews have proved equal to the great emergency and in less than two weeks collected the sum of a million dollars for the relief of their unfortunate brethren.

Still this is but a token of what the American Jew is destined to accomplish in the future, of what American Judaism is bound to become for the world at large, if we but rise to the full recognition of our great mission. Let us not forget that as long as there is strife and contention in the world, the Jew will have to undergo martyrdom for the cause of truth, for the

cause of righteousness and humanity. At present we have been privileged to offer material relief to our suffering co-religionists. But greater sacrifices are demanded from us, because our opportunities are becoming greater. Greater will be our obligations because our responsibilities will grow, as we advance in power, in numerical and in intellectual strength. We shall most assuredly do our utmost in releasing our brethren from the misery and scourge under which they are bleeding and dying to-day, and endeavor to help as many as possible to find places that offer safety and peace to their endangered lives and homes. But all this will not check the tide of evil altogether, nor remove the scourge of all the hatred and prejudice under which the Jew has been suffering all through the centuries. As long as malicious, slanderous presentations of the Jewish people, as if they were a set of murderers, hungry after innocent blood, remain unchallenged, and their poison is instilled by the Church into the stupid, unthinking masses, to fan their bloodthirsty fanaticism against the Jew, so long will contention and strife lead to persecution and expulsion, to Jew-baiting, and the inhumanity committed throughout the centuries in the name of religion. We need a system of self-defense extending all over the globe, yet not by resorting to firearms and parrying swords with swords, but with the weapons of truth against those of falsehood. Our cause is bound to triumph in the end, for ours is the faith in humanity and humanity's God. Over against all the intolerance and hostility fostered by other creeds, our religious teaching is "Rehoboth"—salvation and

truth for all. Instead of suffering mission societies to work for the Christianization of the Jew, let us form leagues for the purpose of humanizing Christendom. And we need but appeal to the intelligence of the enlightened ones, whose number is growing continuously, and we shall have the support and recognition of the best. Here in the land of Roger Williams and Jefferson, the land whose foundation is righteousness and justice, among a people whose religion is above all broad and humane, Judaism is given the opportunity to work out its great mission, and, with the full consciousness of its prophetic calling, to build up a system of thought and life large enough and profound enough to blend all that is good and true and beautiful in our own culture with the sublimities of our ancient faith, so as to render it a well of Rehoboth—an all-encompassing world-conquering truth for all the nations, to join us, the martyr-priests and heralds of God, the Father of all.

So may, out of the great ordeal through which our Eastern brethren are passing, a new Judaism emerge, full of hope and promise, both for the Jew and for humanity at large. And who knows but that the finger of Providence is again, as in the day when the Jews left Spain, pointing to America as the Rehoboth, the land which has room and opportunity and prosperity for all, yet not in a material state only, but for the realization of the highest ideals of humanity, the building up of an empire of righteousness and love and peace in which Israel, the prophet people of yore, will have its full share as the seed of those blessed by God, rooted in a land replete with blessing for all mankind.

THE JEW AS A LIBERAL FORCE

From an address by Rev. Dr. D. Philipson

This is a unique occasion. That Jewish congregations should hold special services in commemoration of the landing of the first Jews upon the blessed shores of our beloved country is but natural and in the order of things, but that a non-Jewish church organization should devote one of its regular services to celebrating this two hundred and fiftieth anniversary, which looms large at this time upon the American Jewish horizon, is so unusual an occurrence even in these better days of religious breadth of view in which we are living, that it is of more than passing interest and will surely be pointed to by some future historian as an evidence of that fine spirit of human fellowship that rises above the narrow distinctions of creed and sect. As far as I know, or have heard, this is the only service of this kind in connection with our anniversary;* without doubt there are other churches in this land whose pastors and worshipers stand on a platform broad enough to make a service of this kind possible, but it

* *The editors of this volume take pleasure in recording the fact that this service was not the only one of its kind. In Ithaca, N. Y., for example, the services in the Unitarian Church on Sunday, November* 26, 1905, *were of a commemoratory character, the lecture being devoted to an account of the Jew in America and the "order of service" issued by our Executive Committee being utilized in part. In several instances besides this, the ministers of various Christian churches chose as the subject of their discourses on the Sunday before or after Thanksgiving Day, the relations of the Jew to his Christian fellowmen; one of these discourses, delivered by Rev. Dr. Minot J. Savage on "The Jew in Christendom" was thereafter issued in pamphlet form.*

will remain to the unique merit of this congregation with its wide outlook, and of its minister whose cosmopolitan humanity and humane cosmopolitanism are so well known in this community that they, of all the non-Jewish organizations in the country, had the happy inspiration of furnishing this tangible proof of the breadth of fellowship they profess. I welcome this gathering as an auspicious augury of the possibilities of the American spirit and consider it a privilege to participate in this service and to speak from this platform on the significance of the event now being commemorated in the light of Jewish achievement in the United States.

. . . . . .

What this home of freedom has signified and signifies for the Jew is patent; here he has found a haven of refuge; here he has had the opportunity to develop his God-given powers without let or hindrance; here he has been permitted to worship his God as his conscience dictates, without fear of the persecutor's wrath or the oppressor's cruelty; here he has learned to be once again a man among men, after he had been condemned to be a Pariah and an outcast for centuries in European lands; here, for the first time since the Roman arms conquered his ancient Palestinian domicile, did he find a land which he could call home; yes, home, for this two hundred and fiftieth anniversary brings out in bold relief the fact that the Jew came hither less than fifty years after the English landed at Jamestown, and only thirty-five years after the *Mayflower* bearing the Pilgrim Fathers glided into Plymouth harbor; here the Jew has been en-

abled to demonstrate that he is at one with his neighbors in all things which make for the realization of American ideals; he has fought in every struggle, bled on every battle field, responded to every call of patriotism in peace and in war, has been intensely loyal in speech and in act—in a word he is an American of the Americans, a lover of his city, State, and country with every fiber of his being; he has shown the world that, nationally, he is devoted with all his heart, with all his soul, and with all his strength to the country of his birth or adoption, and that only in his religious belief is he different from his fellow-citizens of other faiths.

All these things this latter-day promised land in which we are living has made possible for the Jew, but, on the other hand, one may claim, I believe, without laying himself open to the charge of chauvinism, that the Jew has repaid all this largess by a peculiar service to the high cause of liberty and liberality of thought that this country symbolizes. Very few, even of the limited number who study the story of Jewish endurance throughout the mediæval ages of oppression, appreciate the service of the children of Israel to the truth in its largest conception. They were a small minority dwelling in the midst of powerful majorities; they had inherited a certain truth which they held sacred; for that truth they were content to live and to die, to suffer and to endure; by this course they bore testimony to the power of the spirit which can rise superior to all earthly woe and misery; as to all minorities who are willing to forego every worldly advantage in their devotion to the truth they hold

dear, so to the Jews confined in the Ghettos of Europe do all truth-lovers and truth-seekers owe an incalculable debt of gratitude; and in the final accounting this aspect of the significance of Jewish persistence and constancy in the face of nameless woes and countless ills will receive its due and its place.

Continuing this line of thought permit me to call attention to a somewhat similar service which the Jews in the United States have performed. This lies not so much on the surface, so that he who runs may read; still a little consideration will demonstrate clearly that the Jew has been one of the chief forces making for the preservation of the high aims and truths of the spirit of liberalism in this land. When this Government was founded, one of the leading purposes of the fathers of the republic was the separation of church and state. All religions were to have an equal standing within the body politic. No religious sect was to be recognized in the councils of the Government. The people of this country are possibly in the enjoyment of no greater boon than this, owing to the wise foresight and broad statesmanship of the men who stood sponsors at the birth of this Government. Those men were students of history, and the history of nations had shown them that the union of church and state had been the fruitful cause of more persecution, more bloodshed, more wars, more misery during the so-called Christian centuries, than any other single thing; therefore, they determined to keep the two absolutely separate in the new experiment of government which they were inaugurating. During the century and a quarter of the existence of this

Government, attempts have been made time and again, and are still being constantly made by narrow-minded religious sectarians, to undo this blessed work; Congress has been stormed with petitions to amend the Constitution so as to have this land declared a Christian country; State legislatures have been, and are being, constantly importuned for similar purposes; Protestant sects have worked with might and main to Protestantize the public schools; all these efforts are portentous of grave dangers, and against them those who understand the true meaning of liberty must array themselves without ceasing. Among these liberal and liberalizing elements none has stood forth more unequivocally and more constantly than the Jews, true to their tradition of being a protesting minority. From the bitter experience of their fathers they know the frightful results of the unholy alliance between church and state in each and every form, and they would contribute their share toward saving this people, of which they form an integral portion, from the evils that stalk in the wake of that alliance. What the Jews and others, with convictions similar to theirs on this subject, have done in this struggle with the reactionaries has contributed toward strengthening the foundations whereon this Government rests and toward the deepening of the influence of the principles of true freedom. Eternal vigilance is still the price of liberty; none appreciates this more than we Jews, and we believe that we can show our appreciation of all that this land of the free stands for, and all that it has meant and means for us and ours no more fully, than by doing what in our power lies toward

protesting against every narrowing tendency in the life of this people and this Government, and in striving in season and out of season for the broadest, most liberal, and most liberalizing policy, so that indeed "our America shall be the Sinai of the nations whence shall proceed the divine law of liberty that shall subdue and harmonize the world."

THE PLEDGE OF THE AMERICAN JEW

Address by JUDGE JULIAN W. MACK

"That they should provide for and take care of their poor, and that they should not be a burden upon the community," was the agreement of the first Jewish settlers who came to this country a quarter of a millennium ago.

How well and faithfully have they and their descendants throughout this country of ours fulfilled the condition then imposed! They have cared for their own poor, and though unconscious for many years that this was part of the bargain under which they were permitted to settle in America, they have claimed it, not only as a duty, but also as a privilege, to care for their own poor. This duty, prescribed two hundred and fifty years ago, has become inbred in the Jews of America; and for this reason, and this reason only, do we have our separate Jewish charities. Those of us that are the most liberal, that believe in the fullest sense that charity should be nonsectarian, still claim that that which was imposed upon us at that time shall now be our right, as it has been for two hundred and fifty years past, as it shall be for two hundred and fifty years to come.

Not that the privilege or duty of caring for our own has ever marked the limits of Jewish charity. Jewish charity is synonymous with charity itself. It knows no bounds of country or of creed; and in all the tasks of our fellow-countrymen, public or private, charitable or otherwise, the Jew ever has been and

ever will be an active participant. But that we should ever remember the condition under which we were permitted at that time to find a home in this America is self-evident, and that every Jew should feel it his duty to support to the utmost of his ability those charities that are intended to carry out this condition, ought to be to him the very first of his obligations. We have endeavored faithfully to live up to our responsibilities in this respect. We have not always reached the goal that we were aiming at. If there be among us any who to-day in this time of rejoicing, in this land where we have come to our own, in searching their consciences feel that they have not contributed in full measure to the meeting of that condition to which we have ever been pledged, let them resolve now that the delinquencies of the past will be made up in the future, that the charities of the Jewish community of Chicago will ever be supported by them in the full measure of duty-bound generosity to which they are entitled.

We Jews, however, have conceived this duty in a broader sense. Children of the Book, upon whom the mission of liberty of religion has been devolved, we in this country have conceived as one of the best exhibitions of our loyalty to our religious obligations, the development of our charitable endeavors. Not merely must we support our own charities, but we must make them the best and the noblest in the land, that they may continue to be, as they have been, an inspiration to our fellow-citizens, a model for their communal efforts.

We Jews, however, have never stopped short at the

support of our own. We have recognized our duty as citizens of our municipality, as citizens of the United States, to assist in every upward movement in the country, charitable or otherwise. The Jew has ever been in the advance in every movement tending to raise public life to higher levels and to better private life; no reform but has had his active assistance. He has never been a seeker for public office; he has never been a Democrat or a Republican for the profit that would accrue to him. He has been a party man because of his belief in the principles of his party; and he has been a party man as an American, not as a Jew. The Hebrew Democrat and the Hebrew Republican is false to the principles of Judaism, is false to himself, when he mingles his religion with his politics. The Jew who votes for a Jew because he is a Jew, is derelict to all that he ought to hold highest. If he votes for a Jew because he knows the man and believes him to be the better man of the two, well and good; but let no one ask the Jew for his support merely on the ground that he is a Jew. And let us proclaim in this country to all the politicians that there is no Jewish vote, that we are Jews in our religion, that we are Jews in caring for our own, but that in all else we are American citizens—American citizens by our own birthright, paid for by the pledge that we made two hundred and fifty years ago—aye, even before that time; for it was a Jew that gave to Columbus the means to come to this country; and there were five Jews—a number entirely out of proportion to the Jewish population of Spain—that accompanied him on his voyages of discovery. The settlement in New

York two hundred and fifty years ago makes the Jew the equal of the Pilgrim, the Puritans of Massachusetts, and the Cavaliers of Maryland and Virginia, in claiming this country as their own.

Grateful are we that a haven of rest was found in these United States for the Jew. Grateful is the Puritan, himself persecuted as we were, that a similar haven was found for him here; and grateful is the Catholic that he too was permitted to settle on these shores when he was driven by fanaticism from countries of Europe. Grateful are we all to the Almighty that guided our steps hither; grateful are we to our fellow-countrymen that none of the excesses of Europe has ever stained this land. But beyond that, we stand firm and upright, not cringing nor fawning, and not pleading for our liberty, but demanding it as our birthright, insisting on equality before the law and before men as the inalienable prerogative of American citizenship. We Jews, settled here for two hundred and fifty years, need not bow our heads in thanks to, need not crawl before any man in America. We stand here the equal of all of them, with as much right, purchased in the same way by the blood of our ancestors in every war through which this country passed, as does the descendant of the Puritan and the Cavalier. The Jews of America are true American citizens in the full sense. Every call of their country have they answered with their treasure and their blood, and every call the country may hereafter make will they answer in exactly the same measure, to say little, as their fellow-citizens.

There is one problem confronting the people of this

country to-day in which we as Jews have a peculiar interest. It is the problem of immigration. We do not know what the future holds out for the Jew in Russia. Those of us who are optimistic think that the terrible calamities of the past few months are not indicative of the future course of that country. We are hopeful that when the Russian people truly come to their own, after the bloodshed necessarily incident to their revolution, that the Jew too will come to his own as a Russian citizen; and if we are right in this prognosis, the immigration of the Russian Jew to America will cease. But if perchance we are wrong, and if the terrible brutalities of the past months shall be continued in the future, we must expect an immigration infinitely larger than that of 1881 or 1891. We Jews of America settled here for two hundred and fifty years, must be ready to welcome the oppressed of Russia. We must unitedly rise up in this country and say to our fellow-citizens that the doors of the United States, which have been opened for centuries to the oppressed of all lands, shall not now be closed to the poor Jews coming here, not temporarily, or as a burden upon the community at large, for we ourselves shall bear this burden—coming here to found a home, as you and your ancestors came perhaps two hundred and fifty years ago, perhaps but twenty-five years ago. The doors of the United States shall never be closed to any decent, honest man coming here to settle, to find and to found a home in our country, wanting to become an American citizen.

The danger is great that all sorts of qualifications will be suggested which will keep out the brothers of

the Russian Jew, though in twenty-five years from now he will be among the leading citizens of this country, as now his children are among the children in our schools—who soon will be among the first in commerce and in every field of public activity. The danger, I repeat, is great that all sorts of qualifications will be enacted as a prerequisite to the admission of future immigrants. It is our duty, we, immigrants ourselves, either in our own persons, or in those of our sires, one, two or three generations back—aye, perhaps immigrants two hundred and fifty years ago in our ancestors—to claim for the oppressed of all lands the right under which we ourselves were permitted to come here and become American citizens. Those privileges should never be denied to any man because of his religion, or for any other reason, as long as our country is able to sustain the millions of new comers, provided the immigrant comes not as a temporary guest but to make his home, and that of his family in this land, to raise his children to be, and to become himself, honest, law-abiding, American citizens.

THE CONCORDANCE OF JUDAISM AND AMERICANISM

Address by Rev. Dr. E. G. Hirsch

Where the Canadian Pacific, that mighty miracle of modern man's daring and doing, winds its ever narrowing embrace of steel arms around the giant frame and then the snow-hooded brow of the mountain sentries mounting the guard over the Rockies' midcontinental bastion, the wondering traveler wheeled along this imperial highway's upward coil in dramatic suddenness is brought face to face with one of the most striking exhibitions of Nature's curious capriciousness. However much he may have been impressed with the defiant boldness that reckoned not the menace of the roaring canyons over which bridge and span are thrown in proud unconcern, or with the stupendous assumption of security that holds in contempt the perils of precipices along which the roadbed skirts with tenacious grit; when at the great divide he notices how the chance interval of a hair's-breadth between the peak's wrinkles determines the direction of the water rills and the leaping cascades, he is stirred to reflection as by no other observation. Twin children of the clouds, cradled in one nursery, the raindrops are here bidden separate. One rushes on to his destiny, meeting in his descent the morning's sun, the other hastens to his goal in the van of the evening's approach. Spun on the same loom, one silvery ribbon unwinds its broadening folds until they are tangled in the Atlantic's mightier nettings; the

other unbobbins its stretching lengths to festoon the slopes inclining toward the Pacific. Though he know the law which compels one of heaven's tears to seek its grave in the birth chamber of the day-star, and the other to hasten to its funeral in advance of the sinking sun, at the impressive recognition of the phenomenon in the concrete, the observant witness is involuntarily oppressed by the consciousness that similar "accidents" determine the direction of men's gropings, and enforce divergency of paths leading to different and widely separated destinies.

But this depressing obsession soon yields to the inspiring certainty that only in the seeming, whim and chance preside over the allotting of our fortune. Closer attention to the intention which underlies Nature's dividing decree soon will reveal that underneath the superficial divergence is operative concordance of duty. Both waterdrops that at the line must part from each other, are commissioned to one and the same task. It is theirs to coax forth flowers, to fertilize field and forest. Both are messengers and ministers of life. And again when they shall have reached their respective goals, be it the sea which laps the Eastern shores or that which sings the lullaby to the Western States, the miracle of the resurrection which awaits them will wing both alike to new upward flight and on the heights their divided destinies will finally converge. Seemingly doomed to eternal separation, snowflakes and dewdrops that part company at the divide are foreordained to identity of obligation.

Thus, when closer analysis unfolds this ethical purpose, which, cloaked or clear, is always fundamental

in the Universe and which is never dissipated even when the factoring process seems to reduce the all to incoherent fragments, caprice of division is at once lifted to the potency of planned appointment. Accident under this view takes on the consecration of vocation. Differences are blotted out in the recognition that they are means to an end, and in the prevision of this end, divergence of paths sinks out of sight, while identity of responsibility, which neutralizes all variance of direction, looms up large. Name the watersheds which force division and divergence upon men what you will, race, religion, nationality, at the great divide the space which separates is infinitesimal. These channels through which humanity runs on to its goal are means to a common end. On all them that along these divergent paths apparently tend apart in contrary directions, one common burden is imposed. Theirs is the equality of function under the variety and difference of equipment. Like the river systems draining into different oceans, the various and differently endowed components of humanity are appointed to fill earth with life, ever enriching and deepening and broadening. This conception reconciles diversity with unity. It sees in the polychrome spectrum only unfolding white light.

Little dower of imagination, I hold, is competent to apply the pathos and poetry of the watershed's influence upon the direction of the raindrop's ambition, to the symphonic theme of this memorial day's chorus. At first hearing, its jubilant notes seem to carry the invitation to remember differences. It is the landing of Jews that it commemorates. It seems to emphasize

those distinctions that set off the Jew from his neighbor. Or, again, if stress be laid on the country's name whose hospitality these earliest immigrants of Jewish origin claimed, the intention of our synagogal celebration may be misunderstood, as planned to throw on the screen the peculiarities of American Israel, enlarged out of all proportion, and thus invigorate the American Jew's insistence upon being accorded a distinct position of his own in the common household of Israel.

But give this day's jubilee overture a second hearing! If it be true—and it is—that man is microcosmic reproduction of the Universe's macrocosmos, then it is equally beyond all doubt that in the plan of God, nations and peoples are called to be microcosmic illustrations of the plan of the macrocosmic humanity. To the American nation was assigned task and opportunity to exemplify essential unity, notwithstanding the influence of the various watersheds at which the lines of descent diverge. Almost all the races of the planet have made this land their trysting ground. Hither they have brought the best and strongest which it was theirs to develop. Religion in this country, reenacts the Pentacostal outpouring; the flaming tongues that token of the spirit, speak their message in varied tones and widely differing dialects. Social customs, the ripples from many distant sources, give color and mobility to home and exclusive circles. Even in press and on the platform, in our streets and villages, the confusion of languages is documented. This exceeding abundance of variety constitutes one of the secrets of this nation's nervous vitality. Apparent

discordance results under the consecration of patriotism in effective harmony. True, this morning's festal reveille stirs to glad reflection only a little more than one of the eighty millions of God's children that call America mother or spouse. Yet, it is not in conflict with, nay, it is in confirmation of America's distinctive genius that the commemorative occasion addresses its call to one alone of its many components and contributors. *E pluribus unum* formulates a truth, radiantly visible in the vision of this day. By rejoicing as Jews we are accentuating our Americanism.

And in similar manner the pride of our Americanism which possesses our heart and is yearning for expression to-day, is not a protest against, it is a proclamation of our fidelity to our Judaism. Like America, Judaism has been appointed to pattern the richer diversities of polychrome human life. Its aspects are many; its vocalizations numerous. Catholic Israel wears neither the uniform of military barracks nor the livery of the penitentiary. Its is Joseph's coat of many colors. This continent has augmented the prophecies and proclamations of Judaism by another variation. This new articulation again is not rigid. It is vital and therefore flexible. In this, its elasticity and vitality, American Judaism only conforms to the historic plasticity of Pan-Judaism and carries it out to fuller productivity. It looks like an accident that we were directed at the watershed Americanward, while millions of brothers were sent into Russia. To our lot fell American citizenship, to theirs slave service in the house of bondage more oppressive than ever was Mizraim. But that "accident" signi-

fies duty. In emphasizing now our Americanism, we vow to be true all the more devotedly to the obligation that our Judaism imposes.

In fact, he is ignorant of the implications of Americanism and Judaism both, who would hold that between them towers a mountain range decreeing and enforcing their divergent separation. The contrast, not to say conflict, between them, I know, is commonly summarized in the statement that America names the civilization of hopeful prospect, Judaism that of regretful retrospect. The latter is a tearful memory, the former a joyful anticipation. Tradition is Judaism's store; outlook, America's strength. No more arrogant misconception was ever coined than this artfully pointed antithesis. Judaism is, if anything, the *one* religion of impatient prospect and ecstatic prevision of the unborn to-morrow. America has its traditions as clearly determinative as are the influences of the past that anchor Judaism to its historic moorings. The traditions of America reach back further than the discovery of the continent. Our jurisprudence is grounded on the old common law of England. And in these precolonial traditions, which have been among the most prolific stimuli of American thought, conduct, and character, Judaism has had a dominant part. In the *Mayflower*, *our* Bible crossed the Atlantic. At Plymouth Rock in sober reality the Pentateuch was recognized as one of the inspirations of the young commonwealth. The Puritans were, indeed, more Hebraic than were the Jews who landed thirty-six years later. Narrow were they, but their narrowness was ransomed by their strength. Serious

were they, but their seriousness dowered them with the fortitude without which none may hope to yoke untamed nature to his purposes. Puritan Hebrewism alone enabled the Pilgrims to exercise dominion over the wilds of their new home. This Puritan spirit was nursed at the breast of Jewish literature. It was the gift laid by old Judaism into the cradle of this new civilization. It had share in preparing the advent of the era of independence, as in the thinking of the men that later phrased our political documents undoubtedly Old Testament principles had had determinating influence.

One who can pierce through verbal husk to inner kernel can harbor no doubt on the essential concordance of Americanism and Judaism. The stronger the Jew in us, the more loyal the American in us will grow to be. What is the fundamental announcement of Judaism? You say the "unity of God." This may and may not name the characteristic element. What if the One God were conceived of as a forbidding despot? There have been those among our enemies to misconstrue in this wise the meaning of our monotheism. They have said that the Jew, in declaring his God to be One, proclaims the rulership of an autocrat whose caprice alone tempered by bribes is the final arbiter of the world's and the human race's fate. This monotheism, they proceed to explain, is therefore differentiated from polytheism only in its numerical notation. I adduce this misrepresentation for the purpose of demonstrating the advisability of qualifying our definition. Ethical is the attribute usually introduced to distinguish the monotheism of

Judaism. But what does the phrase signify? A German thinker of fame tells us that all religion is anthropology. In the doctrine concerning man, flowers into view the true content of our consciousness of God's all-pervading, all-sustaining presence. One God is the highest expression of our conviction that as every man is created in the image of God, every man by his birthright is the equal of every other man. Every man as partaking of divinity has a value which is independent of all the accidents due to the action of the watersheds. Man having a value inherent in his humanity, has personality, and therefore has no price. Things may be purchased, persons cannot. The value of man is inexpressible in terms of the market. Men are not like the products of mine or mill equivalented in coin. Low or lofty, every man incarnates something inalienable which is not affected by circumstance. In this something roots his free sovereignty.

Is not America's political creed the practical execution and activization of these fundamental conceptions of Judaism? Judaism's philosophy spreads the basis whereon rests the political practice of America. No other justification is there for the assumption that men are born free and equal than the conception of man as the incarnation of the divine, his personality constituting his unpurchasable worth and being the exponent of the One in whose image all alike are created.

This inalienable freedom of man is the freedom to live out the law of his being. Law and freedom are not contraries; they are complementaries. Judaism,

the religion of freedom, was of necessity also that of the Law. To whatever degree the Talmudic system through micrology may have mechanicalized the Law, none who understands the character of Judaism but must insist that liberty to activize the freedom which it posits as inherent in man's participation in divinity, postulates submission to the high law of moral majesty and final supremacy. The law of the moral order is imperfectly expressed in the self-given law of state and society. Law is liberty potentialized, liberty is law actualized. The American's passion for liberty vouchsafed by law and for law grounded in liberty, is foreshadowed and sanctified in the teachings of Judaism.

But the congruence of Judaism and Americanism extends further. Judaism postulates coöperation and coördination, as the principle of organized society. In the chapter all the richer in truth because it echoes old mythology, which records the creation of man, the duty and destiny of this last of God's creative acts is defined as rulership over all the preceding works of God. "They," in the plural shall have dominion, is the phraseology of the account. In other words, *one* man is incompetent to fulfill this appointment. *No* man may be spared in the realization of this aim. Through coöperation and coördination of effort and purpose in ever larger scope, the divinely decreed destiny will be attained. Our political method is coöperative and establishes the coördination of the various organs. Our national Constitution is often described as a noble compromise. It had to be this as exponential of the principles under which

alone freedom and law can be made effective, viz., coöperation and coördination. But not only that written charter, the very life of the nation's plan of self-government is imbued with these principles and informed by them. Home autonomy and national authority are the two poles. America begins with the free individual, leads him for coöperation with other free individuals, his equals along ascending steps, to come to the town meeting, which then expands into the municipality and county, these autonomous corporations growing into the State, and the States finally constituting the Union. Above the Union the unwritten yet wonderfully effective Highest Law, the law not only of this nation but of all nations, the Law which is the outflow of the Moral Order of the Universe, the moral meaning of all humanity's strivings and struggles. If the Jewish Commonwealth was a Theocracy, our Government is also in the true sense of the term theocratic. The implications of the belief in the One God are basic to our democracy.

Often antagonism is predicted of Judaism, as of religion in general, to the buoyant, energetic spirit of America, its assertive self-conscious self-reliant realism. How far this suspicion is justified in the case of other religions, it is not for me to verify. Against Judaism the imputation cannot be maintained. I know that in some synagogues the conceit has been encouraged which would make of Judaism another scheme of salvation, a preparation for and an assurance of immortality. Under this misapprehension, indeed, Judaism would have little sympathy with the realities of this world; nor would it have any but an

indistinct message for this life. But is other-worldliness the dominant in Judaism's proclamation, or the inspiration of its prophecy? Clearly not. Judaism would inform this life, this world. It would, through its spirit, transmute conditions and characters here and now. It was the first to pray "Thy Kingdom come." But this kingdom, this *Olam ha-ba* was not beyond the cloud. Its portals were not those of the grave. That world to be, which is the vision of Israel's hope and faith, is this world of ours reconstituted under the sanctifying, reforming sway of justice, righteousness, and love. With justice triumphant, righteousness socialized, Judaism hails the advent of the Messianic age when conditions on earth will be such that no man is denied opportunity to realize his own divinity. Therefore, the dominion of religion according to our doctrine is coextensive with the range of life. Rail out of the plentitude of your prejudices at Talmudic ritualism. That ritualism is perhaps the caricature but still the expression of the vital truth that nothing in life is indifferent to religion. The most trivial acts are tremendous acts. There is no divide at which the secular parts company from the sacred. Religion must be in all things, or it is in nothing. That misinterpreted phrase "My Kingdom is not of this world," as understood by Catholic Christianity and Calvinistic theology, has no place in the dictionary of Judaism.

Judaism as a religion has concern with commerce and industry. It is characteristic of Judaism's realism that on the "tables of the law," doctrine preludes duty. "Thou shalt not steal" was as solemnly

thundered forth as " I am the Eternal." This construction of Judaism as ideal realism, as passion for righting things of this world, as preparation not for death but for the perfect " world to be," the perfect state and social order of the future, is not new. It is the burden of the prophet's censure and caution; it is the content of Pentateuchal legislative provision. The Rabbis express this conviction when they observe that the Torah was not given to the Angels, and describe the dramatic reception of Moses in the council chamber of God when come to claim for earth the Torah. The angels objected. But at the bidding of the Holy One, the son of Amram proves that angels need not the Law; that its commands apply to men and earth alone. How far have they strayed from genuine Judaism who would have the Jewish pulpit be silent on the injustices of earth, the maladjustment of society, and under the plea that Temple and Synagogue must be sacred to *religion*, would have religion shrink into a contrivance to arouse pleasurable emotions in the worshiper—ecstatic, sensuous foregleams of heaven felicities; into an apothecary's laboratory where patent drugs are concocted for the easing of heartache, or opiates are held in readiness for the dulling of grief and pain at the death of dear ones. Religion consoles and eases, but only when it stimulates to action, when it quickens conscience and directs aright conduct. Remember, great Rabbis exposed the iniquity of negro slavery from their pulpits. Remember that our greatest Reform teacher, David Einhorn, used to say " no politics in religion but by all means religion in politics." Negro slavery has

been wiped out, but alas! other and worse slavery still prevails in this world of ours. Shall they who hear the clanking of the chains forego speaking through their old Jewish prayer-book praises to God thrice daily, for having led His people from bondage of slavery? No, Judaism is for this world! Its genius of hopeful realism has syllabled the spiritual message which a people like that of the United States is in need of. Because its kingdom is not beyond the clouds, but a vision of justice and freedom realized in the tents of man, Judaism strikes the note that sets vibrating the heart of America similarly attuned to energetic realism, similarly tender to the sufferer from injustice, similarly hopeful of the future dawn of universal peace and liberty.

Our reform Judaism has come to understand in fullest measure this concordance of its own genius with that of the institutions and the soul of America. We feel that if anywhere on God's footstool our Messianic vision will be made real, it is in this land where a new humanity seems destined to arise. Not to Jerusalem are our eyes turned, but to God! We cannot honestly declare that we are here in exile. We cannot honestly petition that we be led back to Palestine as our country. We have a country which is ours by the right of our being identified with its destinies, our being devoted to its welfare, our sharing its trials, our rejoicing in its triumphs. Two hundred and fifty years has the Jew sojourned in this country. He is not an alien here. His views of liberty and law, of man's inalienable rights and duties hallowed by the sublimities of his religion, are in creative concordance

with the distinctive principles pillaring American civilization.

Not an alien, the Jewish American has the right to ask that now, when in darkest Europe, humanity is outraged, this, his land, remain hospitable to all that would escape from the hell of persecution and intolerance, and like the Pilgrim Fathers of Puritan faith and the first Jews, the vanguard of the million and two hundred thousand American Jews, would make this land their home. The Jew in America, as we have the good right to say, has been faithful to his pledges. The community at large was not burdened in consequence of its generous and just policy of the open door. Whatever may come now, we shall assume the same responsibility without haggling.

I myself, an immigrant, and you, the children of immigrants, if not immigrants yourselves, must prepare to receive new thousands of immigrants from Russia, which is a hell; from Roumania, which is an inferno. We must ransom the pledge given by those who settled two hundred and fifty years ago, that "none of ours shall be a burden on the community." In this awful calamity all American Jewry must band and stand together. It is a duty we owe to Judaism and to America; one of the many obligations in which our Judaism emphasizes what our Americanism tokens; in which our Americanism proves that it is harmoniously attuned to the most profound and most solemn declarations of our Judaism. The flag shall welcome the new pilgrims, and our faith shall make them know that their tottering steps shall be supported and their trembling hands shall be upheld

after the terrible afflictions laid on them in the land of their birth, the land of despotic brutality, of dehumanized barbarism.

Great is the joy which may possess our heart. Our escutcheon as Americans is without stain. We have had a share in the making of this nation. In the mine and in the mill, at the lathe and at the loom, in counting room and council chamber, the Jew has been at work for two centuries and a half for his America. He has sentried his nation's camp; he has been in the mast's lookout on his nation's ships; he has gone out to battle, and he was among them that fell at the firing line. Officer, private, whatever his rank, when the nation asked for life or limb, he did not hesitate to offer the sacrifice. In institutions of learning the Jew has made his mark. In the walks of enterprise his individuality has been felt as a telling potency in the development of the greater aims of American energy. In the professions he stands high; on the bench he has often had representation by the best among the best; in the pulpits of the land, the Jew has not been in the last and lowest ranks. In Boston, I believe, these days they will commemorate Garrison's services. This offers an opportunity to dwell once more upon facts often overlooked, and therefore all the more worthy of being pointed out, that in that struggle against slavery none was more eager, none was more enthusiastic than the leader of American Reform Judaism. And in evidence how intensely wedded to liberty is Judaism, his voice found strong support in the pulpit of the most orthodox Portuguese synagogue of Philadelphia. Ready to die, if necessary, among those that

spoke against slavery, at risk of life and position, were David Einhorn and Sabato Morais.

We have earned the right to call this our country. The future will place new solemn obligations upon us for the country's sake and as Judaism's consecration; we shall not shirk our duties. Happy we American Jews that have a country. America is ours. We can sing with all others,

> My country, 'tis of thee!
> Sweet land of liberty,
> Of thee I sing;
> Land where *my* fathers died,
> Land of *our* Pilgrims' pride.

The watershed separates raindrops and snowflakes to divergent destiny. Race, religion, birth, and condition, also seem to divide. But on the heights the line of separation is thin; and in duty again all difference of direction is consecrated to unity of purpose. In our nation no divides but are instrumentalities of service. Clinging to his Judaism, the Jew will be a more strenuous, a more loyal, a more enthusiastic American.

May God bless our country; keep it in His protection. May His light shine out o'er it, and His peace abide and abound in it. This is the prayer of the Jew on this, the Jewish-American anniversary day of joy and solemn resolves. Answer it, God in heaven, in Thy mercy. Amen, Amen!

ADDRESS BY REV. DR. M. HELLER

Our President, in his proclamation of Thanksgiving, recalls the grim conditions of hardship, privation, and constant danger under which, nearly three hundred years ago, the Puritan pioneers set aside a day for public thanks to God, a day which has become, alongside with our marvelous growth and unparalleled prosperity, a national institution.

The American Jew, blessed with peace and plenty almost beyond his brothers in any other land, has special reasons for joining whole-heartedly with his fellow-citizens in a festival for which his Bible furnished the pattern, in which his prophets would have recognized a foreshadowing of the brotherhood-faith at the end of time. The hymn of gratitude, the Hallelujah psalm, is innocent of creed assertion or of sectarian barrier. We are all human in our need of God's blessing, all children while we are joying in His goodness. God's house, at such a time, becomes, in very deed, as our seers yearned it should be, a "house of prayer for all the nations."

Not because we wish to group ourselves apart in the general chorus, but because our special thanks accord perfectly with the universal service, we have raised this day out of the ordinary succession of thanksgiving days by commemorating thereon the quarter-millennial anniversary of Jewish settlement in the United States. It is matter for profound gratitude that we can look back in these United States with a sense of congratulation upon all these years of undisturbed peace and steadfast growth; it is because

we cannot feel ourselves other than a part of the great citizenship of this blessed country that we refuse to set aside a separate day, but would rather join our celebration with the general observance.

It was in the month of September of the year 1654 that in the quaint American-Dutch town of New Amsterdam there landed with the vessel *St. Catarina* a party of twenty-three Jewish refugees. They came from Brazil, where they had fought bravely, but in vain, to assist the Dutch against the victorious Portuguese. They arrived virtually penniless; having been unable to pay the passage money, their goods were seized, two of the party imprisoned, until the wealthier could obtain money from Holland to pay for the poorer members of the party. The bigoted and testy governor, Peter Stuyvesant, was for shipping them back at once; he would have no Jews in his colony. But his masters of the Dutch West India Company, though they called the arrival an "invasion," would not hear of any such injustice; they directed him to permit these men to settle and trade "provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation."

Even the Dutch West India Company, however, drew certain limits around the fairness for which it contended against the alarmed Stuyvesant. The Jews were not to be admitted to public office; they were to be kept out of the retail trade; their worship was to be altogether private; their houses to be built "close together." The new settlers had not been a year on these shores when they petitioned for the

right of mounting guard with their fellow-citizens in defense of their new homes; that, too, was denied them; to bake and sell bread "with closed doors" was too valuable a privilege to accord the Jews; yet, in the course of less than three years, these men and their successors had approved themselves of such mettle that they were admitted to burgher rights and that one barrier of restraint after another fell away before them. I have not dwelt upon these modest, yet not unworthy, origins from any foolish pride of priority in settlement. It matters comparatively little that the Jew arrived on these shores only a few years after Puritan and Pilgrim, that he preceded the German and the Irish immigration; I thank a kind Providence, for my part, that the *St. Catarina* has not become a kind of Jewish *Mayflower*, to whose list of passengers silly people might refer in proof of the blueness of their blood or the exalted character of their lineage; to me the humblest Russian refugee, escaping from the terrors of the "Holy Empire," is as much of an aristocrat as any member of that proud multi-millionaire family whose German ancestor beat furs at a dollar a day for his Jewish employer.

But our finicky civilization has hit upon the word "alien" by which neatly to circumscribe the horror-haunted Jew when it wishes to slam in his care-furrowed face the door of refuge. The proud Anglo-Saxon countries, pioneers and colonizers of the world, empire builders on foundations of breezy manliness, have been stricken with fear of the "alien," who might take the bread from their mouths; partly as a sop to the labor vote, partly because immigration

has " degenerated," they devise restrictions by which to make more difficult for the robbed and hunger-stricken refugee the entrance to the land of his dreams.

For the Jew, here or anywhere else, " alien " is a singularly unfitting designation. He has never been voluntarily a wanderer, any more than he was, in darker ages, by choice an outcast. He does not lack the sturdy fiber of the pioneer; witness the Jews who encouraged and financed the voyages of Columbus and those who sailed with him and the Portuguese discoverers; witness the hardy Jewish settlers of South Africa and Australia, our own forty-niners and gold hunters of the Yukon; way out on the Nairobi plateau the Zionists found Jewish settlers, even while they were examining the virgin country to report whether England's offer should be accepted or declined by their congress.

The Jew, whenever he migrated in masses, was driven, not by visions of wealth, but by cruel intolerance; these Brazilians were fleeing from the Inquisition, as the Russian Jew, overwhelmed after a brave defense, is turning his back upon the benighted country of Pobiedonostseff.

The people that loved their own country of Palestine with a deathless affection which has outlasted centuries of exile, the people that clung to their beloved Spain with torture and stake ever before their eyes, that people is loyal even to the most cruel of stepfatherlands; when in New York at a mass meeting of Jews the liberation of Russia was announced there were hundreds with tears streaming down their faces, who declared themselves ready to return at once to the

land where they had seen so much misery, to which yet, in their hearts, they had never renounced allegiance.

Not apologetically, upon abject defense against untiring slanderers, but as men, conscious of their worth, American Jews may to-day point with calm pride to the record of their patriotic service during this quarter of a millennium. Small as were their numbers in this country prior to the immigration movements of the last century, we find their names among the builders of the infant colony; Lord Bellamont recognizes gratefully their financial support; they figure among the charter members of commercial bodies and exchanges; as provision agents for the army, as contributors to the erection of Christian churches, they prove themselves capable in business and enlightened in their ideas.

How warmly they participated in the struggles of the revolution is known to every student of American history; it reminds us of our own unforgettable Dr. Gutheim and his patriotism during the secession era, to read of Rabbi Gershom Mendez Seixas leaving New York with most of the members of this community when it was about to be occupied by the British; the services of Isaac Moses to Robert Morris; the inestimable and unrequited sacrifices of Haym Salomon to whom James Madison describes himself as a pensioner upon his bounty; the enthusiastic participation of Jews, from common soldiers to colonel, in the hardships and exploits of Washington's campaigns; all these are matters of record. That we have borne more than our share in every subsequent crisis, that the Jew

has proved himself, in every walk of life a peaceful, industrious, home-loving, and law-abiding member of the commonwealth it is not for us to dwell upon; suffice it to say that whenever the history of these two hundred and fifty years of our dwelling in this blessed land shall be written, it may contain here and there a line that we might wish blotted out, but it will stand unafraid and unashamed by the side of the services and achievements of any other element in our varied population.

It is not, however, of our merits that we ought to think to-day with no matter how justifiable a pride, but rather of our obligations to Providence in the first place, to this glorious country in the second. "Our lines have fallen in pleasant places, yea, our heritage is pleasing unto us." Just at this particular moment when from the East there is borne to us the heart-rending cry of our stricken brothers, when we read, with a shudder, of what insane ferocities a frenzied mob is capable, must we not thank God, with redoubled fervor, for the goodly, broad, and ample land in which He has placed our lot, for its boundless opportunities, its well-appointed, straight-steering Government, above all for the spirit of equity and freedom which is not merely embodied in its laws, but a possession of its people?

Looking back upon our small beginnings and forward to the unfoldment that still awaits us, ought we not, from the view, to bring away with us a warmer allegiance to all the wealth of example and ideal which the past has transmitted, a more patriotic fealty to every principle of freedom and justice, of humanity

and peace which has made our American civilization the beacon light for all aspiring mankind? How else can we attest the genuineness of our gratitude than by the patriotism that will challenge every test of sincerity? How otherwise than by standing guardians over every endangered tradition of enlightened citizenship, of high-aiming polity, of fearless and generous manhood which our Washingtons and our Franklins, our Jeffersons and our Lincolns have bequeathed us?

The Jew is the chosen martyr of inhumanity; wherever men still grope in darkness, wherever the world is still the old primeval forest of savagery with beasts of prey prowling to devour the feeble, there is the Jew the victim, whether of murder and assault and arson, or of slander, discrimination, and ostracism. Haunted by the furies of bigotry, he must clutch in convulsive grasp the Book, heirloom and testament of his fathers, which bids him labor for the triumph of freedom, justice, and peace; with the Egyptians behind him, God's pillar of cloud points out to him the one road to his ultimate land of paradise. He sees in the fathers of this country, in the Puritan and the Pilgrim, in its champions of freedom, in its advocates of humanity, true spiritual heirs of the prophetic spirit; and it is by their sacred names that he vows an eternal enmity to all the foes; of bossism and corruption, of greed and dishonesty, of luxurious indolence and cynic indifference, of tyranny, bigotry, and indifference that threaten to sap the foundations of this noble structure; he pledges himself to lead and to do valiant battle for the preservation of all that has made

these United States not merely a world power of bristling warships and serried armies, but a world influence and a world refuge for peace and fairness and humane service among the nations of the world. Amen!

ADDRESS BY GOVERNOR PARDEE, OF CALIFORNIA

The celebration of a two hundred and fiftieth anniversary is for most of us Americans the commemoration of a tolerably ancient historical event, but such an occurrence is merely an affair of yesterday for a people whose annals began before Rome or Babylon. The Jew is at once the oldest and the most modern of races, fully meriting in this respect the remarkable tribute of Mark Twain, which I cannot do better than to quote: "The Egyptian, the Babylonian, the Persian," he said, "rose, filled the planet with sound and splendor, then faded to dream stuff and passed away; the Greek and Roman followed and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. . . . All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

The Jewish state, in due time, went to pieces, like all other great states of antiquity, but the Jewish people, unlike other peoples of the Old World, are still with us, distinct, individual, unmistakable; that constitutes the marked difference between them and other races. Even though dispersed to the ends of the earth, they remain a force and play an even more important part in the modern world than they did in the ancient one. The prophets of Israel spoke truly when they said this people had been chosen for a great destiny.

In this New World, to which the Jewish pioneers came two hundred and fifty years ago, the experience of the race was fated to differ a good deal from that in the older one. It has been a pretty good world for the Jew, the same as it has been for the rest of us. He has here escaped the persecutions which have followed him continually in the other hemisphere. It is said those nations are the happiest which have no history, and it can almost be said that in America, as a race, the Jew has no history, merely because he has not been hunted and outlawed. The Jew has made contributions to the sum total of our national achievements, but he has done it as an individual and not as a class. He has always been a good American. In the Revolution, when there were but few Jews in the country, they fought in the patriot armies and contributed of their wealth to the scanty resources of the Continental Congress. In the War of 1812, the war with Mexico, and the Civil and Spanish wars, the Jew was always well to the front as a soldier. The Jew seldom makes it his trade to fight, but when he considers fighting a duty, he can perform it fearlessly.

But it is in the arts of peace and not of war that the Jew in America has made his best record, for he is essentially industrious and thrifty. He has been the leading financier of a thousand prosperous communities. He has been enterprising and aggressive. His genius for commerce has here had free play, and he has a little more than held his own with all competitors. Withal, he has been a good citizen. He has been one of the best friends of the public school, to which he generally sends his children, whether he be rich or poor.

He believes in education. He wants his sons to have the best training to enable them to do their part in the world's work. He is a liberal supporter of colleges, libraries, hospitals, and relief societies. He takes care of the poor of his own race and helps care for other people's poor. He possesses human sympathy, and it is backed up by business judgment. When he establishes a charity it is very sure to be well administered. He has a gift for practical idealism. He is an organizer and believes in associated effort. He is able to "get together." Whatever movement may be on foot to promote the welfare of a community —whether it be to organize a chamber of commerce, to establish a new bank, or to build a big hotel—the Jewish business-man is sure to do his part. He is naturally conservative, but at the same time enterprising.

In Europe, during the last few centuries, the Jewish race has given the world an extraordinary number of men and women of genius, demonstrating that the inspiration of the old Hebrew prophets and poets has lost none of its genuineness in its descent of three thousand years. There is no field of knowledge which Jewish scholars have not cultivated with success—history, geography, mathematics, philology, philosophy, physics, medicine, law, music, and the fine arts. In the history of all the sciences, there are eminent Jewish names. It would be an honor to any race to have produced a Spinoza, a Herschell, a Mendelssohn Bartholdy, and a Heine. To these names I might add Lasalle, Bendavid, Beer, Wilna, Mendelssohn, Halevy, Meyerbeer, Moscheles, Auerbach, Zangwill, Joachim,

Rubenstein, Wieniawski, Rachel, Grisi, Bernhardt, and a long list of others.

All of these famous names belong, of course, to Europe and not to America, but in philosophy and music this country has not yet commenced to have any great names belonging to any race, and until recently the Jewish population has been merely a handful and very busily occupied in quite different pursuits. The finer fruits of its genius will ripen here as elsewhere in due time.

The number of Jews in the United States, now amounting to about a million and a half, has been recruited very rapidly, as you know, during the last twenty years, and the immigration promises to continue large, so long as the present unhappy conditions prevail in Russia. That country, which is now the scene of a great civil convulsion, contains half of all the Jews in the world, and they are being driven to emigrate by the studied policy of their rulers. The great churchman, Pobiedonostseff, the zealot who has dominated the civil and religious policy of the empire during the reactionary reigns of Alexander III and Nicholas II, is said to have boasted that the persecutions of the Jews would make Christian converts of one-third of them, would starve another third, and would drive the remaining third to America or some other foreign country. It has not been learned that many Russian Jews have been converted, though perhaps some have been starved; but a million of them have emigrated, and this gives the United States a very direct and strong interest in the events which are transpiring in the land of the Czar. For this

immigration will go on so long as the state of affairs in Russia remains substantially unaltered, and it necessarily has a direct bearing on economic and social conditions in the United States. Twenty-five years ago Russian Jews were coming to this country at the rate of about a thousand per year, but recently the number of these immigrants has grown to seventy-five thousand a year. The State of New York has already a Jewish population of over half a million, and it is clear that in the future the Jewish element is going to constitute quite a fraction of our total population.

But while for these reasons the people of the United States have a very real interest in what the Government of Russia does to render good or bad the lot of the five million Jews in that distant land, we are vastly more concerned for reasons of humanity. The dominant feeling with regard to recent occurrences in Odessa and other Russian cities is the horror of it all. The slaughter, through race prejudice, of literally thousands of peaceful, industrious, inhabitants of a single city is such wholesale cruelty as had not before been known for many decades in any country calling itself civilized or even semicivilized. A few years since there occurred the Kishineff riots, in which some fifty persons lost their lives, several hundreds were injured and two thousand families were ruined. That outrage aroused the indignation of the world, and the international resentment was so strong that the Czar and his advisers found it necessary to go through the form of trying and punishing the principal offenders, although their murderous acts amounted to little more

than carrying to its logical conclusion the policy of oppression which the government itself had been pursuing for a dozen years. But the horrors of Kishineff pale into insignificance in comparison with the dreadful events of the last few weeks, which do indeed stagger humanity.

It is true that these slaughters were mainly the work of mobs, crazed by the excitement of a revolutionary crisis, and that there is no reason to believe the Emperor and his counselors would have permitted such excesses, if they could have prevented them at the moment. But governments which have adopted oppression as a consistent policy cannot excuse themselves if a passion-blinded populace supplements systematic cruelty by murderous assaults upon those whom they have been taught to regard as their racial enemies.

No nation has ever more grievously oppressed a people whom duty called upon it to favor and protect. Think for a moment of the giant injustice involved in the whole scheme of concentrating the Jewish population within narrow limits and restricting their freedom of employment. Industrial conditions in Russia are none too good at the best, but they are hard indeed for the five millions of Jews of the Pale, who are compelled to reside within a district embracing but one twenty-third of the territories of the empire, and even there are required to congregate in the congested towns and cities and cannot reside in the small villages or in the country. What wonder that a large portion of the whole Jewish population is always on the verge of starvation and that discontent is rife among the

whole mass? The Russian Government complains because many Jews are socialists, but when we remember the cruel injustice to which they are subjected, it is a wonder that the whole population does not join the revolutionary movement. And yet when Russia needs soldiers to fight her battles, she calls freely upon the Jews, and it is pathetic to see how loyally they respond. In the late war with Japan, it is said thirty thousand Jews were in the regiments which went to the front, and many of them laid down their lives for a government which possesses no more sense of gratitude than to try to drive to starvation or emigration the families of these men.

But such wrongs cannot endure forever, since they are bound to drag down any government which is responsible for them. The Russian autocracy has at last sunk under the weight of the odium it had rolled up, and at length we have the promise of a free Russia—a constitutional and liberal government which will not adopt a policy of deliberate oppression toward any class of its people. That this promise will be realized will be the hope of every friend of freedom, and it finds considerable support in such occurrences as the adoption of resolutions of sympathy by the Zemstvo Congress in session in Moscow. So, although the recent massacres were the most tragic event in the whole history of the Jews in Russia, there is reasonable ground to cherish the belief that the end of these things is near at hand in the breakdown of the whole system of tyrannical oppression of the Israelitish race in the land of the Great White Czar, who is likely to become soon merely the constitutional

sovereign of his hundred and thirty millions of people, and if so, there will be none more prosperous, more industrious, and more loyal than the five million Hebrews. When that time comes the Jews of Russia will be what the Jews of America have always been—good citizens, devoted to the preservation of governmental institutions which guarantee justice to all races and all men.

And we here to-day, celebrating the two hundred and fiftieth anniversary of the advent of the Jews in America, rejoice that, at last, even though it be through blood and fire, the only civilized nation in the world that, at the beginning of this twentieth century, oppressed the Jew will be compelled, by the very force of events, to become more tolerant, more merciful, more civilized toward the people, who from the very dawn of history, have made headway against oppression in all the arts and sciences. What other people could have suffered the outrages, the crimes, the persecutions of six thousand years and still survived as have the Jews? What other people, coming from the Judengasse within half a century could have climbed so high, even to the courts of Europe, as have the Jews?

America has been a happy haven for the oppressed Jew. And, while America has done much for him, he has done much for America.

ADDRESS BY PRESIDENT WHEELER, OF THE UNIVERSITY OF CALIFORNIA

To-day a peculiar New World festival called Thanksgiving Day is celebrated for the two hundred and eighty-fifth time. Its first occurrence was at the hands of the Plymouth Pilgrims, a peculiar people zealous of good works. These Pilgrims had sought the New World in the instinct of liberty of conscience, and by this liberty they meant for themselves the freedom to worship God according to their own conscience, and for other people who sojourned among them they meant that, if such people agreed with them, they were "to feel," as Heman Lincoln said, "at perfect liberty to say so." These Pilgrims, now, were Old Testament Christians. The Jehovah they worshiped was endowed with the attributes both of justice and mercy, but they were shrewd Old Testament Christians withal, and esteemed it wise and prudent to keep sharp lookout on the justice of God before risking too much on the mercy of God. They were, furthermore, loyal Old Testament Christians, and the Jehovah they worshiped was a jealous God who not only frowned upon their service to the gods of the worldly and frivolous, but smiled upon them when they smote the Amorites and the Hivites and the Jehusites and the Perrizzites, and drove them from their lands. Within their borders there was no place of welcome for such abominations as the Baptists and the Jews.

They were a peculiar and separate people, were these Pilgrims and Puritans; they had hearkened unto

the injunction: Go ye out from among them; be ye not of them. But in their separation and isolation they laid strong the foundations of a social and national life, applying thereto the Old Testament law of right and wrong; and now their successors, even they who have differentiated religion from the state, still recognize in piety the fact, when on Thanksgiving Day their President and governors bid them look to the Giver of all gifts, that God is implicit in the state, and that it is righteousness, after all, which exalteth a nation.

From the narrow theocratic community on Massachusetts Bay, which laid the foundations for Thanksgiving Day, it is a long step to the broad nation of many bloods and faiths, which holds nothing common or unclean that breathes with human interest or carries the divine burden of human fate. And yet, long as is the step, that nation by right of succession holds in its keeping still the sacred ark of Thanksgiving Day, now become a national feast, and consecrated to the family as a pillar of the state and to God as the Father of nations. They have grown and widened their bounds together—the nation and the day—until now they belong alike in common possession to Puritan and Cavalier, to Baptist, Quaker, Catholic, and Jew. And therewith, in equal step, has grown and unfolded man's idea of God, until the tribal and sectarian God of Bradford and of Joshua has become the God of all the peoples, and they all have become brethren of one another; whereby is fulfilled the far-reaching message of the Hebrew prophet who was among the herdsmen of Tekoa: "Are ye not as the

children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? "

The broad national religion represented in this institution of Thanksgiving Day unites us all of many bloods and many faiths in the one sacred bond of our national life under the flag; our separate traditions of the struggles, the griefs, and the triumphs of our fathers, of the songs they sang, of the things they loved, of the monuments they reared, of the faiths by which they lived and died—shall inspire us each after our sort, though none can match the birthright issuing from the tradition that is graven in the life and record of Israel. But above our separate interests and our separate inheritances rises majestic the great common heritage of the nation and the nation's faith, whose creed is liberty to think and speak, freedom of opportunity and a square deal among the sons of men.

THE INFLUENCE OF AMERICANISM UPON THE JEW

Address by Rev. Dr. Jacob Voorsanger

From Abraham to Solomon one thousand years; from Solomon to the second destruction of the Temple another thousand years; from that event until date nearly two thousand years. The history of the Jew denationalized covers nearly twice the period of the rise, growth, decline, and fall of his nation. That is a pregnant thought, for it is not generally understood that the best things of Israel acknowledge a cradle not Palestinian. The country of our fathers hath seen much of spiritual glory; aye, we can never forget it, for "out of Zion came forth the law and the word of the Lord from Jerusalem." The spiritual influences of our ancient home remain fundamental in the development and expansion of the Jewish spirit wherever it manifests itself and whenever it finds opportunity; this once admitted and recognized, we meet with remarkable evidence of the wonderful plasticity of the Jew. It is our boast that this Jew has contributed to the upbuilding of every country; we might go further and admit that every country has contributed to his upbuilding. The process was mutual; only the Jew nationalized everywhere, absorbing elements of national culture, could have become a factor in the processes that encompass national growth and development. This principle of mutuality constitutes one of the most interesting chapters in Jewish history. Already in Biblical times it mani-

fests itself. The plastic spirit of Israel, unfettered to any soil, makes Babylon the stage of one of the eras of its literature. Ezekiel, the second Isaiah, Job, and a number of the Psalmists, maintain the classic genius of the paternal tongue on foreign soil, undaunted by the aspects of captivity which the Israelitish colonies in the Mesopotamian Valley might present. But, leaving this early chapter unconsidered, there are later chapters that attest the remarkable influence of nationalism upon the Jew and his capacity to vindicate the genius of his race as modified by its environments. We have time for but one or two illustrations. The story of the Jews of Alexandria is possibly one of the most interesting of those illustrations. It presents the Jew completely Hellenized. If we remember that Palestinian culture represents those centuries of repugnance of and opposition to Hellenism, that, in point of fact, the Maccabean revolt was a violent reaction toward a purer national life and a religion uninfluenced by modern thought, we may anticipate the rigid contrast between the Jew of Jerusalem and the Jew of Alexandria. And yet this Egyptian Jew, this Alexandrian fallen under the sway of the Hellenic cult, has his own distinguished story—and we own it with pride. For this Hellenist, this Greco-Judean, becomes the medium of communication between the genius of Israel and the pagan world, and the Greek Hexameters of the Sibyllines, the Golden Texts of the Seventy, the symbolism of Philo-Judæus and the philosophic systems of the Gnostics become sources of inspiration through which the nascent Christian faith becomes intelligible to

both Greek and Roman. Alexandrian Judaism is the mother of Paulinian Christianity, which carries to the furthest confines of the world the Messianic teachings of its master, albeit under aspects and conditions of interpretation the mother has never been able to sanction. But we must travel onward and move rapidly, for fraught as is the subject with interesting details, we can present but the barest outlines. As Alexandrian Judaism survives the decay of the Jewish nation, so is Palestinian Judaism perpetuated long after the same catastrophe by the transplanting of its schools to the old stamping ground of Israel, the cradle of its remote ancestry and the home of some of its most illustrious poets. Back to Babylon ventures the Jew and scatters over the extent of the classic valley, from Tadmor in the desert along the old routes, until he claims a home everywhere, from the Caspian to the Gulf of Persia, but mainly concentrates in the old localities; Babylon becomes the center of a Jewish culture that in extent and importance retains its hold upon the Jew of to-day. The country becomes subject to various political agitations; Parthian and Roman, Persian and Moslem, succeed each other, but the Jew becomes again the heir of the thousand years of empire, and while they pass away, he remains and writes his chapter of history. The revival of commerce and culture under the successors of Mohammed finds him prepared for his work. Domesticated, naturalized, and his speech attuned to the kindred languages of the Orient, he becomes a powerful trader, a banker, a manufacturer, but, above all, a scholar. His universities appear in the valley bounded

by the rivers and canals of Babylonia, and the decaying temples of the Sungod look down in amazement upon the synagogues of Israel. The Babylonian Talmud, most monumental of legal commentaries, greatest testimony of the complexity as well as astuteness and refinement of the Jewish mind, the activities of the later compilers and the Gaonim, as well as the political achievements of the Princes of the Exile, represent the Babylonian Jew as nationalized; that is to say, as subject to the environments within which, nevertheless, the Jewish genius is fully at play. From Babylon to Spain is a long stretch, yet Spain is the successor of Babylon, and there, in Spain, he writes another, if not his most glorious chapter. Dwelling with the Moors in Andalusia, and with the Christian in Aragon and Castile, the Spanish Jew is perhaps the most notable instance of a people domesticated, naturalized, and so enabled to contribute to the growth of its home. We are wont to look upon the spiritual and literary achievements of the Spanish Jews as their highest contribution to the modern history of Israel; and with every warrant for doing so, we are apt to forget that the Jew—more as Spaniard than as Jew—contributes to the history of Spain a similarly illuminated chapter. For, in addition to his super-eminent scholarship, in addition to his poetic genius, kissed into life by the bright skies of the peninsula, the five centuries of his residence in Spain made him the backbone of its industries, the mover of its potencies. A vineyardist in Andalusia, a banker in Sevilla and Toledo, a statesman in Granada, a mountaineer in the Guadelajara Range, a cosmographer and navigator in Palos

and Cadiz, a professor at the universities, a statesman and politician at the courts of the Moslem caliphs and the Christian kings, from the time of Tarik's invasion until the doom of unmerited exile fell upon him, such was the Spanish Jew, more completely nationalized in Spain, than were the descendants of Romans or Goths in his time. But this genius of Israel that, stimulated within the environments of every country, constitutes itself a factor in every aspect of civilization, seems really to possess that wonderful plasticity that we have attributed to it, for it can produce an Egyptian Moses, a Canaanitish Samuel, a Babylonian Isaiah; again, an Egyptian Philo; again, a Babylonian Samuel; again, an Egyptian Saadiah, a Spanish Gabirol and a French Rashi, and in later centuries a Dutch Spinoza, a German Heine, an English Disraeli, and an American Benjamin. These names, pronounced offhand, are fairly representative of the important principle we have here sought to enunciate, namely: that the preservation of the Jewish people, as such, results from the operation of mutuality in the sense that, while on the one hand the Jew everywhere contributes his power and his genius to the service of the people among whom he lives, on the other hand, that contribution is made possible by his becoming subject to his environments in a far greater measure than perhaps we have hitherto believed. It is that influence of environment that nationalizes the Jew everywhere, and nowhere in so marked a degree as in the United States.

But at this point we may ask a pertinent question: What do we understand by nationalism and, in a

special sense, by Americanism? A definition at this time would obviously be too technical. Nationalism is the expression of a homogeneity that represents nationhood in a highly developed stage. It is the spirit of a nation in contrast with the spirit of another nation, it is the development of the genius of a nation finally lodged within its geographical limitations. Americanism answers to these conditions and qualifications. It is the expression of a people upon which the spirit of homogeneity begins to operate, a people that in its physical and intellectual characteristics begins to be differentiated from other people and nations; a people that has fallen under the influence of the climatic conditions of its own country and so begins to present different aspects of thought, language, genius, and religion. Now what can be, what is, the influence of this Americanism upon the Jew? In answering this question we must speak with some degree of caution; for, first, it is contended that what is here called Americanism is still in the making, and secondly, the entire Jewish community in the United States, of necessity, has not yet become thoroughly Americanized. It is impossible to draw a parallel between this community and, say, the communities of Egypt or Spain. Here new conditions are created and new principles are operating. The main fact to be considered is, that while we celebrate the two hundred and fiftieth anniversary of the settlement of the Jews in North America, the greatest proportion of the present population of the United States dates its advent from but two decades ago. Twenty-three Jews arrived on the *St. Catarina* in 1654; during the

War of Independence there were barely 3,000 Jews in the entire country; the principal influx previous to the Civil War came from the German and Polish immigration of 1850. Before 1880 there were barely 250,000 Jews in the entire United States, north and south; to-day there are one and a half million, of whom, consequently, a million and a quarter came within the last twenty-five years. If we recollect that the creation of a national, homogeneous spirit is the slow work of ages, we can understand why we must speak with some care of the influence of Americanism upon the Jew. And yet, notwithstanding, there are marvelous facts to relate. In the first place, if we apply the principle to the early Jewish settlers and to the immigrants of the fifties, we can already perceive to what marked degree the Jew is Americanized and as such has contributed more than his proportionate share to the growth of the country. It would only be necessary to refer to the Jewish planters of South Carolina and the puissant Jewish merchants of Georgia and Louisiana, to prove how quickly the processes of nationalization operate on the Jew. The names of the Jewish soldiers and merchants of the revolutionary period, the names of the Jewish statesmen and jurists of the South—Moses de Lyon, Judah P. Benjamin, David Yulee, Solomon Heydenfeldt—furnish the evidence of the operation of the national spirit upon the Jew, when once he has been domesticated and has become as one with the people of his adoption. The muster rolls of the Northern armies adduce an eloquent and powerful testimony to what German Jewish boys thought of their adopted country only a decade

after their arrival; again the muster rolls of the Confederacy, along with thousands of German Jewish names, contain, almost without any exception, the names of the latest descendants of the old Spanish and Anglo-Jewish families, many of whom died an honorable death upon the battle field. It is singular indeed how quickly the Jew becomes domesticated and is inspired to offer his services to his country. The Jewish soldiers of both North and South, with the exceptions noted, were almost entirely foreigners, and this remarkable devotion can only be attributed to the lively affection Jews all over the world entertain for this country, the home of liberty and honorable opportunity. The English and German Jews became a great power here; in commerce, in manufactures, in finance, in international trade, in politics, in science and art, they interweave their tremendous energy and industry with those of the people. From Maine to California, from New York to Texas, the German Jew in an incredibly short period becomes domesticated, and not only in the counting house, but in the schools of the country, in the halls of council, aye, in every form of expression that represents national culture, civilization, and progress, he contributes of his best, stimulated by the operation of mutuality, a principle that, because it made him an American, enabled him to remain Jew, and so give as much as he received. Were sufficient time allotted me I would be able to produce the list of eminent men and women of German Jewish extraction, who, now thoroughly Americanized, have become potent factors in the life of the American people. How then stands

the case with the million and more of the immigrants of recent date? I feel happy indeed, that, on this particular day of historical reminiscence, I may speak of them in the liveliest terms of appreciation. The country must have been astounded when, at the breaking out of the Spanish War in 1898, a regiment of Russian Jews at New York, and another at Philadelphia, all men who had seen service in the armies of the Czar, promptly offered their services to President McKinley of honorable and illustrious memory; that, at least, was an evidence of the patriotism of which the Russian Jew is capable. But here other factors enter into the discussion. The Russian Jew represents at the present time the most gifted element in Jewry. He has carried the Jewish center of gravity with him to New York City. Three-quarters of a million of Jews, a population nearly as large as the entire population of Palestine in more than one of its historical periods, are in that great metropolis alone, and it is stupid indeed to assume or to conclude that they are mere soldiers of fortune, poverty-stricken wanderers, whose ignorance keeps them from contact with the American spirit. The reverse is true. This remarkable population contains, in more than a proportionate degree, scholars, artists, poets, philosophers, distinguished orators, and *littérateurs*, an army of choice spirits with whom Americanization will be but a question of time, when they will fully enter into the life of the country. In fact they have already done so. At the present day they furnish already a considerable force in the service of the country and its people. Russian Jews have entered the universities; they are

among the most capable teachers in the public schools; as pamphleteers, essayists, and journalists they scarcely have equals; and the growing popularity of certain classes of literature with which he is identified bears testimony to his influence. In commerce he forges ahead; the immigrant of yesterday is to-morrow's millionaire; the poor "sweater" of a decade ago is to-day a manufacturer; and the tremendous energy of this gifted people is becoming a factor in the industrial life of the United States. Now, if so much can be accomplished in two decades, what must be the result, looking ahead a century? What will not the national spirit achieve for them? Trained in the schools of the country, their genius modified by national environments, their souls freed from the anguish of decades of persecution, what will be the future of this new Jewry of the United States, welded into a homogeneous unit with the older elements from Germany, from England, from Spain, from France and the Indies? It is folly to venture upon predictions—yet there are parallels, the parallels of Egypt, of Babylon, of Spain, of England, to determine at least a glowing, eloquent hope that these Redeemed of the Lord, in the years to come, will render as illustrious service to their country and their nation as their forbears did in the centuries agone under difficulties that can never present themselves in this blessed land of liberty! And here we may rest the case—content that the American Jew will give a brave account of himself in the chronicles that will record the achievements of this great American nation! And may this Jew of the new hemisphere, may he remain

loyal to the two great principles his cognomen indicates. May he be loyal American and loyal Jew, true to the influence and the spirit that made him an American, true to the influence and the spirit that endow him with the historic aspects of the Jew! If he will, who knows but that he will parallel the eloquent page of the Spaniard, and that he, the American Jew, will brighten the record of American history with the noblest intellectual achievements?

LETTER FROM GOVERNOR FOLK, OF MISSOURI

DEAR SIR: Your letter of the 21st instant received. I thank you, and through you those who have joined in extending this invitation to me to address your people at Temple Shaare Emeth on Thanksgiving morning. I regret, however, that because of engagements already made, it will not be practicable for me to meet your wish.

In common with the whole civilized world, I have read with the deepest feeling of regret and sympathy the outrages to which the Jewish people in Russia have been subjected. Like the martyrs of old, they have given up their lives for their faith, and their going cannot but be a splendid example to their brethren throughout the world.

Already a mighty movement is being fostered, looking to the relief of those who have escaped, and it is felt and believed throughout this State that the Russian Government must soon take cognizance of this slaughter of the innocents, to the end that they may be sheltered under the strong arm of the law, and once more be permitted to become citizens in fact.

Missouri will do her part toward bringing about this needed reform, and offers a home among a people who recognize the right of religious worship to all who may come to become citizens of this Commonwealth, where virtue is honored and God is worshiped according to the dictates of the individual conscience.

Our Jewish fellow-citizens have always been loyal

and public spirited, and the State of Missouri cannot better be promoted than by such citizens, who alone make the best success of the nation. I congratulate them upon this spirit, and trust as well that they will continue to be factors for good, like all their fellow-citizens who love their country with a true and unselfish patriotism.

JOSEPH W. FOLK.

APPENDIX

APPENDIX

I

SELECTED EDITORIAL UTTERANCES FROM THE NEWSPAPER PRESS

(*The celebration evoked appropriate editorial utterances in the newspapers of the country, North and South, East and West, several hundred of these having come to the notice of the Committee. With so many interesting and suggestive editorials to choose from, the task of selecting a few as typical was necessarily a difficult one. As, however, space requirements rendered it impracticable to choose more than a dozen of these interesting and spontaneous utterances concerning American Jewish citizenship, it was concluded to make the selection with reference not merely to the character and interest of the particular editorial, but also so as fairly to reflect the sentiments of papers representing varying opinions and geographical location. This will explain the following rather arbitrary selection of editorials, all of which were published on or about Thanksgiving Day, 1905.*)

THE HEBREW IN AMERICA

FROM THE *Atlanta Constitution*

The coming of the Hebrew to America was even more of a release from oppression to full liberty than was that of the Pilgrim Fathers, and the condition

of the Jew in Russia to-day makes the historical reason for this emigration two centuries and a half ago appear doubly significant, invested as it is with such modern significance. The chapter Russia is furnishing on Jewish persecution reads as if it were extracted from a history of the dark ages, when the Jew was every nation's prey and every man's victim.

The Hebrew population of the United States very generally observed the anniversary in question, meeting in their synagogues on Thanksgiving Day to commemorate the arrival toward the end of 1654 of the first Jewish settlers on the soil of what is now the United States, but what was then a Dutch colony. Writing of the celebration, Mr. Max J. Kohler, secretary of the American Jewish Historical Society, said:

"The approaching Thanksgiving Day will thus have a special significance for the million and a quarter of Jews residing in this land, who will then invoke God's blessing upon this beloved country, which first among the nations of modern times recognized the Jew's title to all the rights of man, and permitted him, in common with all other members of the body politic, to worship the Almighty Father according to the dictates of his own conscience."

One of the results of the impressive celebration in Carnegie Hall, New York City, Thursday, was the establishment of a fund for the erection of a permanent memorial in New York.

The Jew not only found liberty in America in the fullest sense, but he found brotherhood among the composite population of the United States. And in return for this liberty and brotherly treatment he has

given the great republic one of its highest types of citizenship. The American Hebrew is statistically proven to be the most valuable kind of a citizen. He is among our largest property holders and taxpayers; he is in the vanguard of all progressive moral and material movements; he is a large contributor to philanthropy, education, and charity; he is generally to be found on the side of good government and civic purity, regardless of partisanship, and he does not contribute to the burden of government by furnishing an appreciable per cent of its criminals and paupers. The Jew is everywhere acknowledged to be a first-class American citizen, and since the foundation of our present national life his exemplary conduct as citizen and man has earned for him the respect and fellowship of all Americans.

To-day, in every city of the Union, the Jewish portion of the population is a part of its civic backbone and moral sinew, as well as among its most responsible material assets. It is so in Atlanta, as every citizen of Atlanta knows. The Hebrew has made a great record in the United States, one of which all Americans are proud.

THE JEWISH RACE

FROM THE *Boston Post*

The celebration of the two hundred and fiftieth anniversary of the arrival of immigrants of the Jewish race in this country was very appropri-

ately made upon the day of the National Thanksgiving. For here, in this republic of equal rights and freedom of endeavor as well as of belief, this people have found their most prosperous development. And this has come to them, not as a class or as separatists in blood or in religion, but as Americans, members of the great commonwealth. The first Jewish immigrants came to America from Brazil, fleeing the intolerance of the Portuguese rule in that land. They bore their share in the struggle for independence of the colonies, but even so late as a century ago their number in the entire Union hardly exceeded 2,000. To-day the enumeration would reach more than a million and a half. Largely they have come, as did the first small colony from Brazil, to escape persecution in Europe; and nothing more remarkable is presented in the history of this nation than the adaptation of these people to the environment of liberty and to expansion under the sunlight of free institutions.

The United States now stands third among the countries of the world in its Jewish population. In Russia, where the lot of the Jews is the hardest and their oppression the most cruel, they number about 5,000,000; in Austria-Hungary about 2,000,000; in the United States about 1,600,000. Relatively to the immigration of other races, they have not come in great numbers. In the latter half of the last century there was a German immigration of about 5,000,000, and of Irish about 3,750,000. Even the last census showed that more than 2,500,00 of our population were of German birth and nearly 1,750,000 of Irish birth. The population of foreign parentage, or with

one or both parents foreign, numbered 26,198,939, and of these nearly 8,000,000 were German and 5,000,000 Irish. In 1900 we had more people of Canadian birth by half a million than of Jews. Even the immigration from the Scandinavian countries has been about as great as the Jewish during the last fifty years. The Italians did not begin to come over in any large numbers till 1880, yet they are now here by more than a million.

The mere numerical comparison, however, does not tell the whole story by any means. The Jewish immigrants who come in with an average wealth of only fifteen dollars each, as appears from the statistics of the immigration bureau, have shown a notable ability to take care of themselves. They become self-supporting with great rapidity, and prosperity follows. They are dependent only in the smallest degree upon charitable assistance outside of that which is furnished by the benevolent organizations of their own race. Their independence is a fitting development of the character which we feel proud to call American. And not only in trade and finance, but in literature, in art, in the learned professions, the talent possessed by these people makes a distinctly recognizable mark in the schedule of our national greatness. "What our Jewish fellow-citizens have done to increase the material advancement of the United States," said Grover Cleveland in his address at the New York meeting, "is apparent on every hand and must stand confessed. But the best and highest Americanism is something more than materialistic. Its spirit, which should make it imperishable and immortal, exists in its patriotic

aspirations and exalting traditions. On this higher plane of our nationality and in the atmosphere of ennobling sentiment, we also feel the touch of Jewish relationship."

THE JEWISH CELEBRATION

FROM THE *Brooklyn Eagle*

The celebration of the first settlement of the Jews on Manhattan Island was observed in Carnegie Hall, Thanksgiving Day. The purpose was to signalize the two hundred and fiftieth anniversary of that event. The occasion was marked by a thoughtful speech from Grover Cleveland, by a searching letter from President Roosevelt, by a notable address delivered by Bishop Greer, and by addresses by members of the Jewish race and faith who stand in high relations to their order. Among the latter was Judge Sulzberger of Philadelphia. Governor Higgins was also heard from in words of marked thoughtfulness and sympathy. The address of Mayor McClellan was excellent in itself and was marked by that earnest manner which renders anything from him most impressive. The presiding officer was Jacob Schiff, the well-known financier. It is understood that a verbatim account of the occasion will be printed in the principal Jewish papers. That account could well receive large circulation among Gentiles as well as Jews, for the meeting was an historical celebration of what has come to be an historical event.

Like many historical facts, the beginning of this one was humble, and its enormous consequences were unforeseen. Jews who had been crowded out of Portugal, who were then cold-shouldered out of Brazil, and who in vain sought opportunity in the West Indies, came to New Amsterdam, whence Peter Stuyvesant sought to extrude them, but where asylum was given to them by his superiors in Holland. Their right of freehold, of military service, and of citizenship at last came, but generations were required for them to attain all of those rights and, at the first, each of them was to a degree restricted. They are elsewhere restricted to this day, but the places are few, and all bans or disqualifications are being lifted. At the present time the tragedy of the world is the situation in Russia. Much of that tragedy is due to or is marked by the oppression of the Jews, and much of it may be said to be a punishment for such oppression.

We need not consider too closely the causes which render the oppression of the Jew a satire on civilization and the pathos of history. That the treatment had its text or pretext in what men call religion can be conceded. That such religion is becoming discounted and notably reformed is evident. The theology, the history, and the poetry of the past abound with chapters of persecution of the Jews because of religion, and, to a degree, with persecution by the Jews for the same reason, or in the same name. The disappearance of persecution, the upcome of toleration, the recrudescence of liberality, are the excellent features of modern times.

It can be said that few republics, if any, have de-

nied freedom of thought and freedom of worship, and that very few monarchies, if any, whether despotisms or whether constitutional forms of rule, have escaped periods in which persecution has not been a recourse or a habit. Where the people now govern, through a republic in fact or in form, in form as in the United States and in France, in fact as in Great Britain, Italy, Sweden, Norway, and the like, persecution of Jews does not now occur. In monarchies, "broad-based upon the people's will," such persecution, if once practiced, has since ceased. The measure of governmental freedom is, therefore, the measure of religious freedom.

It is the glory of the United States that since the establishment of the republic in 1776, and even before the promulgation of the Federal Constitution, freedom of religion has absolutely prevailed in this nation. It did not prevail in all of the colonies, from which the republic was formed, but it did in most of them. It prevailed at an earlier period in the Middle and in the Southern colonies than in some of the Eastern ones. But it eventually prevailed in all parts of New England and in Maryland, which were the slowest to concede it. We should like to be able to give to New York, whether as a colony or as a State, the primary credit of the largest liberty and the broadest toleration. That credit, however, belongs to Rhode Island, and is due to Roger Williams, who was crowded out of Massachusetts, and who in Rhode Island proclaimed what he called "soul liberty," a phrase and a fact which entitle him to the immortality that he has won.

The meeting in Carnegie Hall cast neither praise

nor blame on the past. It did not seek to account for it, to atone for it, or to moralize it. The meeting was content to note and to applaud the toleration of the present and the spread and dominance of that toleration. Undertoning with sadness and with indignation all that was said were the references to the persecution of the Jews in Russia, which is now in the throes of revolution. Those references made every word spoken yesterday a testimony on behalf of toleration, of humanity, of civic equality, and of religious freedom. That testimony will survive the words in which it was expressed. The occasion will be framed in the memory of men and in the literature of this century as a tribute to toleration, to civic liberty, and to religious freedom. This is the value of it. This insures the celebrity of it. This guarantees the honor of it. This establishes the significance of it, and this, whether for Jew or for Gentile, secures the honor as well as the value, the indestructibility as well as the potency of it. The meeting was one in which it was an honor to speak and an honor merely as listeners to participate. None of those there, and none upon whom the effect of the occasion may come, as readers of it, will ever be able to escape its enlarging influence. Everyone will progressively become the subject of that influence. The occasion, even as a memory or a record, will rise to rebuke narrowness, to condemn proscription and to satirize sectarianism, wherever attempts to appeal to prejudice or to abridge freedom or to question the competency of men to do their own thinking and to frame, to enforce, and to vindicate self-government may be made.

There was one word which outclassed Jew or Gentile, Hebrew or Christian, as terms in the minds of those who spoke and of those who heard them. The word was American. Citizenship came to honor by that fact. Nationality came to recognition by that fact. Loyalty and law came to consciousness and to acclamation by that fact. The fact made the spirit or soul of the entire occasion. It made the occasion itself forever significant. And to none was it more significant than to the Jews assembled, and to none of them was it so significant as to their spiritual, their political, and their business magnates. The inferiority of the things whereon we disagree to the things whereon we all agree, was vividly and vitally shown by the entire demonstration. That demonstration was notable in every respect which can add distinction to celebration. We are glad that the Empire State was the scene of the event commemorated, and has been the theater of the extraordinary evolution of results from that event. The metropolis is the home of toleration as well as of enterprise, and the metropolis never passed under a finer influence than that to which it was subjected by the significant meeting in its principal hall of assembly, on Thursday afternoon.

THE RISE OF THE JEWS

FROM THE *Denver Republican*

When, nearly a hundred years ago, Byron sang the song of Zion's sorrow in his beautiful tribute to the tribe of the wandering foot and weary breast, all

Jews were under a political ban and socially ostracized in every country of the globe save the United States alone. The story of their rise in power since then is told by Charles M. Harvey in an interesting and instructive article printed in the latest number of *Leslie's Weekly*, wherein he declares their progress in "the face of prejudices more obstructive than hostile statutes" to be one of the marvels of the present age.

Masters of money-making for a thousand years, the bankers and brokers of the middle ages and of the earlier period of modern times, they were feared by the ignorant and persecuted by the strong. Nearly every avenue of effort was barred against their entrance. Lacking opportunity to employ their powers in other directions than money-lending, they suffered the world to believe that science and art, literature, law, statecraft, and whatever else appealed to the intellect and the nobler emotions rather than to the fear and avarice of man, were to them unknown and impossible.

It was reserved for our own day to witness their emancipation from this serfdom of bigotry and prejudice. Following Goethe's advice that he who would reach the infinite should venture into the finite on every side, their strong men have overlooked no path, have neglected no field, but in every direction have pressed forward until they occupy to-day some of the most commanding places in the world of literature and science, in finance, in commerce, and in government. Racial virility has made them conquerors. They have demonstrated their adaptability to every station and secured at last the recognition which their

talents and energies have compelled the world to accord.

Eleven million Jews inhabit the earth to-day, five million of whom are in Russia and two million in Austria-Hungary. Fifteen hundred thousand have made their homes in the United States, nearly one-half of whom are in the city of New York. They are coming at the rate of one hundred thousand a year, and in Mr. Harvey's opinion their number in the United States twenty years hence will exceed that of any other country in the world. Oppressed in Austria and persecuted in Russia, they are leaving those countries in eager throngs, pushing toward this new promised land, where their wandering feet can find the paths of prosperity and peace.

This afternoon in the First Baptist Church a meeting will be held to consider ways and means whereby aid may be extended to the afflicted and suffering men and women of this race in Russia. It was called by some of the leading clergymen of the city, addresses will be delivered by well-known speakers, and an opportunity will be given those who may be present to express, by appropriate resolutions, sympathy for the unfortunates, and horror at the cruelty to which they have been subjected.

A JEWISH FESTIVAL

FROM THE *Mexico City Herald*

The Jews of the United States are about to celebrate the two hundred and fiftieth anniversary of the

permanent settlement of men of their race and faith in what is now the territory of the great republic. It is related that, a quarter of a millennium ago, Jacob Barsimson, a Jew, landed at New Amsterdam (New York) to seek his fortune, and somewhat later twenty-three Jewish refugees from Brazil arrived at the same port, which was destined in ages to come to be the gateway to a land of promise for thousands of oppressed Hebrews from many lands and to have itself a large Hebrew population.

The Anglo-Saxon nations, with the wisdom and liberality which guide their public policy, have for long past signalized themselves by their humane and enlightened treatment of men of all races and religions seeking their shores, and in their territory the Jews have found opportunities afforded to them in no other land. In England in recent times a Jew has risen to the highest office under the crown, and on more than one occasion a Jew has figured as the civic head of the greatest of modern capitals. In the United States every avenue is open to the Jew, and in American finance the Jews occupy high, but not the most commanding positions.

This fact, which is really of extreme interest, affords the key both to the harsh, repressive measures taken against the Jews in some countries and the liberal treatment accorded them in the Anglo-Saxon nations. In backward countries, whose inhabitants, owing either to lack of education and enterprise or to natural apathy and indifference, are unable to compete with the more alert Jew on the basis of equal opportunities, the Jews are persecuted and placed under various

disabilities. On the other hand, in countries whose people are free, energetic, and intelligent, the Jew is not feared, and, therefore, is not antagonized, simply because his Gentile neighbors are able to hold their own against him.

In the United States, prominent as are the Jews in finance, they do not own the largest fortunes. They are a factor and an important one in the business life of the American metropolis, but they do not dominate it.

And it is a noteworthy, but yet, properly considered, a perfectly natural fact, that the Jews themselves, in a liberal and tolerant environment, divest themselves of many of the characteristics which render them unpopular elsewhere. For this reason England and the United States have the best Jews—men of philanthropy, public spirit, and all the other qualities which make men desirable and useful members of a community.

It is hardly necessary to add, in connection with the forthcoming Jewish commemoration in the United States, that Jacob Barsimson was not the first Jew who landed in the New World. Indeed, one of the companions of Columbus, in the discovery of this continent, Luis de Torres, was a Jew. And here it may also be mentioned that Luis de Sanangel and Gabriel Sanchez, friends and patrons of Columbus, belonged to the class numerous in the Spain of that day, viz., of Jews who, outwardly conforming with the dominating worship, adhered in secret to their own tenets, for inquisitorial institutions can control the external acts of men but can never reduce to vassalage what

Byron called the "eternal spirit of the chainless mind."

Undoubtedly in Mexico, long before the year in which Barsimson landed in New York, there were Jews of the outwardly conforming type. Without going deeply into the erudition of the matter, we may remind our readers that the celebrated *autos de fe* in which the Caravajal family perished took place in the years 1596 and 1601. The records of these curious cases were brought to light some years ago by Vicente Riva Palacio and published by him in the "Libro Rojo."

In this enlightened age the Jewish community of Mexico is numerous, prosperous, and influential. Its members celebrate openly the feasts and fasts of their religion and oh! shades of the Inquisitors Don Alonso de Peralta y Gutierre, Don Bernardo de Quiroz, and Don Martos de Bohorquez, are talking of erecting a synagogue where they will gather for worship under the ægis of the religious freedom won by the wisdom and firmness of the immortal Juarez.

JEWISH IDEALISM

FROM THE *New York Evening Post*

For the next ten days the press will teem with articles telling of the progress of the Jews in America, since their arrival just two hundred and fifty years ago. Their achievements in science, commerce, and finance will be recounted. The patriotism displayed

by the 7,884 members of their race who served the Union during the Civil War will rightly be dwelt upon. As for the material successes of the Jews, merely to describe them would require volumes.

But it is not so useful to ask what America has done for the Jew, as what the Jew has done for America. If the Hebrews were to be judged merely by their ability to make money speedily, the verdict in their favor would be instant. But there are other questions to be asked. What has the Jew contributed to American ideals? What has he done to better the country spiritually? What is our debt to him in the higher fields of human activity, in the domain of literature, music, and art? If these queries cannot be answered in his favor, we must admit that there would be reason to ask with alarm when the heavy Jewish immigration is to stop; and to view with dread the growth of the Hebrew population of this city and country.

Let it be said at the outset that no section of our variegated population has ever set up a higher ideal of what the home ought to be than the Jews. Be it because there still survives in Jewish life the Scriptural tradition of the family as an institution in which the patriarch reigns supreme, or because their social isolation has caused them to cling more closely to one another than would otherwise be the case, in the average Jewish home of culture there is a reverence for age and a tenderness of affection far too often lacking where Anglo-Saxon traditions prevail. This is not simply the result of the league for offense and defense which Jews have consciously or unconsciously

been compelled to form—thanks to Christians. There is in all their relations of family life a mutual regard and respect, with a recognition of the claims of kinship, well worthy of imitation. And this virtue extends to the community also. No other portion of our population cares so well or so liberally for its sick, its aged, its dependents. And no other aids so freely the helpless and lowly of other sects. The lists of donors to the Hebrew charities of New York are singularly barren of Christian names; but so-called "Christian" charities rarely appeal in vain to men of Hebrew faith or descent. Justice was on the side of Rabbi Hirschberg, of Chicago, who commented scathingly last week on the failure of the Christian Church and press to raise their voices in protest against the savage massacres of Jews in Russia. He called for a Garrison to rouse the whole nation to a proper indignation; but if it had been a massacre of Christian missionaries and traders in China, there would have been no need to cry out from the housetops for Jewish sympathy or Jewish money for the survivors.

The thirst for knowledge which fills our city colleges and Columbia's halls with the sons of Hebrews who came over in the steerage, is in itself the best proof of Jewish ideality. The time has long since passed when the Hebrew money lender could be cited as the representative of his race. To medicine and the law the Jew turns with natural facility. In political life he is making himself more and more felt with every decade. Not always are his representatives such as to confer honor on him and his people; but the Christian Americans, who have contributed their Platts, Quays,

and Odells to our roll of statesmen, should be the last to throw a stone. We prefer to dwell on the touching faith with which the East Side Jews followed Mr. Jerome wherever he appeared, in his campaign two years ago, seeking to touch his garments and hear his voice, even when they could not understand his words. Invaluable service our best Jews have performed in every campaign for municipal or national reforms. What would our Reform and City Clubs, our Citizens Union, have been without them and their generous aid? From what uplifting movement have they withheld their support? Certainly not from our social settlements, our civic federations, nor our efforts to establish peace and concord among nations. No man in America has stood for a higher moral standard than Felix Adler, or voiced a purer idealism. No one has spoken out more stoutly against war, the sum of all villainies, than Oscar Straus. Yet to these names could be added a host of others, in and out of the orthodox church; and to such America owes a great debt.

"But for the Jews," said a high Saxon official, in music-loving Germany, a few years ago, "we should have to close the Dresden Opera House, and the same is true at Frankfurt." Of what the Jews have done for American music, it is sufficient to say that our extraordinary musical development is due in very large part to Jewish support. It is not merely that the race has given us a Damrosch, a Joseffy, and a host of minor musicians of talent; from the very beginnings of orchestra and opera the appeal to the Jewish pocket and Jewish sympathy has never been in vain.

If music is thought of as a necessity by any of our people, it is by the Hebrews.

But best of all has been the fortitude and broad-mindedness with which they have borne persecutions and intolerance. "Why seek another Zion? America is the promised land for all Hebrews," said, in effect, the *American Hebrew* a few years ago. Yet with all its religious tolerance, with all its civil and political liberty, the United States has witnessed, and still witnesses, a social antipathy to the Jews, surpassed only in certain sections by the efforts to condemn the negro to perpetual inferiority. Through it all the Jews have borne themselves with exemplary patience and dignity, often with what is misnamed a "Christian" nobility. In this their ideality, as well as their religion, has stood them in good stead. It has been as if with Ruskin they trusted in the "nobleness of human nature, in the majesty of its faculties, the fullness of its mercy," for their eventual justification, and the final disappearance of that blind, unreasoning prejudice from which they have suffered for centuries, and with which they may yet have to reckon long.

THE JEWISH THANKSGIVING

FROM THE *New York Globe*

The Thanksgiving Day celebration in honor of the two hundred and fiftieth anniversary of the arrival of Jacob Barsimson, the first Jewish immigrant to America of record, is of course to be devoted chiefly

to recitals of Jewish progress. Yet the festival, although nominally by, for, and of the children of the dispersion, is not without compliment to the Gentiles—to the English, Scotch, Irish, Germans, Swedes, Italians, negroes, even, perhaps, Indians, whose mingled force makes America. The implication of every preliminary notice—indeed, the reason for associating the celebration with a day specially set apart for general thanksgiving—is that this country is the best of all abiding places. The Jews have tried them all, and ought to know.

The facts about American Jews that preparation for the celebration has brought to the front are not only interesting in themselves, but their circulation is calculated materially to reduce the old prejudice to which the Atlantic has not altogether been a bar. The statistics regarding the million and a half Jews throughout the United States and seven hundred and fifty thousand in this city alone; the very considerable share that they have had in the economic upbuilding of the country; their strong representation in the professional as well as the business world; their sympathy for and support of liberal causes, born out of the persecution they have endured from other races; the indubitable evidence that, at bottom, they are very much like the rest of us, and that the Jew of the comic papers and the anti-Semite, like the Irishman of the stage and the A. P. A., is not typical of the race—all of these things are working toward a more enlightened public opinion. Yet we cannot lay claim to the discovery of new principles. Familiar is Jefferson's letter on the persecu-

tion of the Jews, wherein, after noting our fundamental laws in behalf of freedom, it is said: "But more remains to be done, for, although we are free by the law, we are not so in practice. Public opinion erects itself into an Inquisition, and exercises its office with as much fanaticism as fans the flames of an *auto da fé.*" We are still working away at an uncompleted task.

One of the signs of progress is that the Jew of today, both by himself and by his critics, is interpreted far more rationally than were his forbears. His peculiarities are regarded more as results of external than of internal causes. The tree that fails to grow perpendicularly does so because of pressure. For example, the Jew has been accused of lack of patriotism, yet it is difficult to resist the force of the following argument made by an Englishman many years ago:

"They (the Jews) are precisely what any sect, what any class of men, treated as they have been treated, would have been. If all the red-haired people in Europe had, during centuries, been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most improbable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive—if, when manners became milder, they had still been subject to debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honors, what would be the patriotism of gentlemen with red hair?"

The greatest benefit America has conferred on the Jew is not the opportunity to amass money, but to grow into erect manhood. For two thousand years he never had the chance. If he has failed in some respects to measure up to the complete opportunity, it proves nothing except that it is impossible to set aside at will deep-seated inherited tendencies. But the remedial influences are steadily at work. Prejudice is disappearing, and step by step with its going, go the excuses for prejudice. Jew and Gentile are both escaping from a vicious circle—one from self-imposed isolation and the other from imposing the conditions that compel isolation. It is not impossible that when the five-hundredth anniversary of Jacob Barsimson's arrival rolls around, the distinction of Jew and Gentile will have been forgotten. Israel has preserved her identity despite servitude and persecution; will she be able to continue separate in the presence of liberty and equality? As Leroy Beaulieu puts it: "Israel runs the risk of being the victim of the Jew's enfranchisement and of perishing in his victory."

THE JEW IN AMERICAN LIFE

FROM THE *New York Journal of Commerce and Commercial Bulletin*

The two hundred and fiftieth anniversary of the admission of Jews to trade in and with the colony of the New Netherlands is being made the occasion of a notable celebration. The whole record of Jewish set-

tlement in this country is one which redounds no less to the credit of the Jews themselves than to that of the people who freely gave them that equality of opportunity which they were long denied throughout most of the world calling itself Christian. It is a trite saying that every country has the kind of Jew it deserves, but it is one, none the less, full of suggestion. For, while the plastic character of the Jew can adapt itself to almost any environment, and the indomitable energy of the Jew can successfully assert itself under the least favorable conditions, it is in the air of freedom that the many-sided capacity of the Jew is seen in its highest development. In the beginnings of the foreign commerce of the country the Jews bore a distinguished part. In the Dutch West India Company they were large stockholders; while it was still New Amsterdam they were among the chief exporters and importers of this city; when Newport was a mart of trade they ranked as its foremost merchants; they were trading on the Delaware as early as 1655, and in the eighteenth century Jewish names stood high in the mercantile community of Philadelphia. With connections extending throughout the whole civilized world and able to command the facilities of credit on every exchange in Europe, the American Jew had, from the first, a large conception of trade and finance. His breadth of view, his foresight, and his enterprise were powerful factors in securing for the young republic the place it early took in international commerce. The finances of the colonial cause in the revolution were materially helped by Jewish assistance, as were those of the colony of New York a century

before. Public spirit was ever a characteristic of the Jew when he was permitted to demonstrate it, and the little band of Jewish settlers in New York at the end of the eighteenth century were identified with every enterprise, educational or philanthropic, that appealed to the sentiment of civic pride.

All through the history of this city the Jews have been foremost in good works. At the very beginning of the Jewish settlement in New York the condition was imposed that their poor should not become a public charge. This was faithfully observed by those who accepted it, as well as by their successors who were probably unaware of its existence. It has been the special distinction of the Jew in this country that, while contributing liberally to charitable and benevolent objects favored by his fellow-citizens of different race and faith, he asks from them nothing for the objects which appeal primarily to his own. Hospitals supported by Jewish contributions make no discrimination in regard to the patients they admit; schools and libraries maintained by Jewish beneficence are open to all who can derive any benefit from them. The acceptance of the responsibilities of citizenship by the Jews coming to these shores has been as prompt and earnest as the efforts to fit the newcomers for the discharge of the duties of freemen have been intelligent and unremitting. The Americanization of the Jewish immigrant is prosecuted with a degree of assiduity and thoroughness which commands admiration, and which forms a striking testimony to the generosity and patriotism of those who have already enjoyed the boon of our republican liberty. It would

be strange if the defects in character and conduct, generated by long centuries of grinding oppression in other lands, did not subsist after the Jew had escaped from bondage. But, unpromising as much of the raw material of recent Jewish immigration does appear, there is nothing more marvelous in all the history of human emancipation than the change made in a single generation, even where these people are herded together by the thousand in the tenements of this and other American cities. However bent and twisted under cruel persecution, persistent robbery, and bigoted denial of the primary rights of a human being, the Jewish character still retains enough of its native force and resiliency to leave no cause to despair of its symmetrical development under better conditions.

It would not be too much to claim that the Jews have enriched American life by their devotion to high ideals, either in the world of morals or of art. Generous patrons of all the arts that refine life they unquestionably are, and without them the standard of musical taste, in New York at least, would be far less high than it has become in the memory of this generation. With the acquisition of means they have always striven to surround themselves with beautiful objects, and their standard of physical comfort is uniformly high. But they have eagerly adopted the American measure of success in life—the possession of money—and in their methods of getting it have certainly been no more scrupulous than their neighbors. In the strength of their family ties they have upheld the best traditions of the earlier days of the republic, and

have added to the cohesion of the household something of their own. On American flightiness they have operated as a distinct corrective by their brilliant demonstration of how close is the association between business success and patient continuity of effort. Singleness of purpose is one of the best marked characteristics of the Jew, and less self-denying men who complain of the closeness of his competition would do well to give due consideration to what is after all the quality that makes him strong. The American Jew is already a type clearly distinguishable from that of any of his European brethren, and, as his evolution proceeds, he cannot fail to become further modified by his environment. Nor can the characteristic qualities of such a race—their strength under adversity, their tireless industry, and their ceaseless struggle to advance—fail to react on and modify in its turn the composite nation of which it is one of the most potent elements.

THE JEWS IN AMERICA

From the *New York Times*

A merchant in the City of New York may any day buy and sell commodities almost simultaneously in his own store, in Para, in Manchester or Liverpool, in Odessa, and in Canton and Tokio. He will find that the merchants of these cities do business very much as he does business; they will understand his cabled advices and act on them intelligently, just as he would

act on theirs. The modern commercial idea appears to be fluid and assimilative—it has overspread the world. Commercially the nations have become one in thought and purpose. They understand each other. Why should modern political ideas be less fluid than commercial ideas? Manifestly the political idea does not so readily overspread the world, for to-day while the Jews of the United States are celebrating an anniversary which rounds out for them two hundred and fifty years of entire freedom and equality before the law, the Jews of Russia, always persecuted, always oppressed, never privileged beyond the narrowest limits, are being savagely done to death by mobs with which the police and the authorities are almost openly in sympathy. Russia has more Jews than any other nation, and beyond any other nation she has treated them with inhuman disregard of man's natural right to life, liberty, and the pursuit of happiness. In this country the Government has treated the Jew as it has treated everybody else, imposing no disabilities, restrictions, or abridgments of privilege. The contrast between the treatment and the condition of the Jew in Russia and the Jew in America is as striking as it is instructive.

That our treatment of the Jew has been right and wise and sound, not merely from the Jew's point of view, but from the point of view of the Government and the nation, is so abundantly attested that none would be so foolish as to dispute it. He has paid for the privileges he enjoys and for the respect in which he is held by contributing his full share to the prosperity and the greatness of the nation. In the pro-

fessions, in the trades, in manufactures, in finance, in politics, in public life, on the bench, in both branches of Congress, and in State legislatures, he has held his place and done his work like other Americans. If we had been so narrow and bigoted and foolish as to decree that no Jew should hold public office, engage in any save certain specified trades, or have his home outside of designated pales, we should have deprived ourselves of that share of the national wealth which he has had the privilege and made it his duty to create, and of his contribution to the country's welfare. Russia has so deprived herself, and of that and other follies she is now reaping the consequences.

Our most notable contributions to the political ideas and practices of the world, we suppose, are the use of straightforward methods and the application of the "golden rule" in diplomacy, a policy of which our neutrality laws were an early fruit, and our granting to every citizen freedom of religion and perfect equality before the law. As we have never known any other practice or policy, the converse proposition is to the American mind well-nigh unthinkable. Macaulay pointed out seventy-five years ago that the exclusion of Jews from the House of Commons was altogether illogical, and must be held absurd so long as Jews were allowed to carry on business and accumulate wealth, for, as everybody knew, wealth was power. "A congress of sovereigns," he said, "may be forced to summon the Jews to their assistance. The scrawl of a Jew on the back of a piece of paper may be worth more than the royal word of three kings or the national faith of three new American republics." When

you once begin to abridge the privileges of race, there is no stopping place short of absolute exclusion from the country, and that even in 1830 no Englishman was prepared to advocate. The fathers of this republic and those who went before the fathers, seem to have had what Russia has plainly lacked, the capacity of profiting by the experience of others. Mohammed, thirteen hundred years ago, discovered very early in his career as a "divinely appointed" prophet that his design to include all the Jews of Arabia in the bond of his new faith was futile, because the religion of the Jew was by its very nature incapable of coalescing with any other religion. But he never found out that other truth, that the use of force against the patient and enduring Jewish race is a waste of power. Russia's lesson has been costly enough, but she does not yet, or at least her people do not, understand the sheer futility of oppression. The Americans seem to have known all about it from the beginning.

It was not pure altruism, it was not idealism, it was not alone sincere faith in the doctrine of equality that made the fathers resolve that there should be no distinction before the law between Protestant and Catholic, Jew and Gentile, or between native and foreigner so soon as the foreigner had declared his intention to become an American citizen. This policy has made Americans of the whole body of the population, for it is as plain as noonday that the quality of patriotism springs from a sense of being well governed. The Jews of America to-day celebrate their anniversary. But the country itself has profound cause of satisfac-

tion in the consciousness that it has made no mistake in its policy of permitting no distinction to be set up for reasons of race and blood.

THE JEWS IN AMERICA

From the *Philadelphia Record*

There is evidence that the celebration of the two hundred and fiftieth anniversary of the first landing of Jews in America, Thanksgiving week, and especially on Thanksgiving Day, will be the most notable feature of this year's holiday. For the first two hundred years after the arrival at New Amsterdam of a harried remnant of twenty-three refugees, expelled in 1655 by the Portuguese from Brazil, the immigration of Jews to the United States was very meager. It has only been in the last fifty years that the proportion of arriving Jews has become a really formidable movement.

From the beginning, however, the Jews have been good and patriotic citizens. They had their representatives in the ranks of the Revolutionary Army and they have furnished more than their proportionate quota to the armies of the Union in every war in which the country has been engaged. They have come to us from all parts of the civilized world, but their loyalty to the flag has never been questioned. They have advanced with the advance of the country, and have attained eminence in all the walks of life, political, professional, commercial, and industrial. There are

few positions in our public service to which they have not attained and none to which they may not reasonably aspire.

The effect of our liberal institutions upon the Jewish race has been undoubtedly beneficent. Liberty has done for them what the hard repression and persecution of other nations has failed to accomplish. They are in the undoubted process of an unreserved assimilation into the citizenship of the country. They have conquered to a great extent their own prejudices and ours.

The celebration of their two hundred and fiftieth anniversary Thanksgiving week will give unusual interest to the national holiday.

THE JEWS IN AMERICA

From the *Washington Star*

In 1655 the bark *St. Catarina* entered New York harbor bearing a little company of Jewish colonists, seeking religious and political liberty in the New World. To-day has been set apart for the celebration of the two hundred and fiftieth anniversary of the event, which is of significance in the history of the United States, and of vital consequence in the records of the Jewish people of all lands.

There are now fully 1,200,000 Jews in the United States, scattered through all sections, engaged in all lines of business, prospering and contributing to the wealth and advancement of the nation in all directions.

They are highly esteemed citizens, law-abiding, progressive, intelligent. They have earned the respect of all classes and the members of all religions. They have found here a broad tolerance for their views and ceremonies and they have given abundant evidence of their appreciation of this spirit, which lies at the bottom of the true Americanism.

The Jews in America have participated in all the national movements which have gone to the upbuilding of the republic, its maintenance, and its strengthening. They have been soldiers when the call came. In the Revolution they fought with colonists of different faiths, striving patriotically, and freely sacrificing their lives to the end that here in the West might come into being a nation of true liberty of thought and action. They participated in the War for the Preservation of the Union. They have always responded to the summons for help. In times of great calamity they have given generously of their wealth for the succoring of the afflicted. In their own lines they have built up great charitable works. They have eagerly availed themselves of the public-school facilities and have striven faithfully to fit themselves for citizenship.

Since this first incoming of the Jews there has been a steadily increasing stream from all parts of the world. The persecuted of European countries have fled hither, certain to find at least an opportunity to worship according to the ancient faith of their fathers, assured of an equal opportunity before the law. Even now the hearts of tens of thousands of afflicted Jews in Russia are yearning for the chance

to come to the United States, from which is flowing a golden stream of alms for their relief in the hour of their great distress.

These good citizens of to-day and the past have greatly contributed to the strength of the republic, and in this day of celebration there should be a hearty appreciation of this fact.

FROM REV. DR. LYMAN ABBOTT

EDITOR OF *The Outlook*

In my judgment, the American people owe more to the ancient Hebrews than to any other ancient people. More than to either the Greeks or the Romans, because to the Hebrews we owe our ethical and spiritual ideas; from them have come to us:

Our conception of one God, out of which has grown our belief in the unity of the world, both of matter and of mind.

Our belief that He is a righteous God and demands righteousness of His children and demands nothing else; out of which has grown our belief that religion has to do with this present life and is not merely a preparation for another life.

Our belief that God made man in His own image; out of which has grown the modern faith in the brotherhood of man, although that faith was not entertained by the ancient Hebrews and probably could not have been entertained by them in the then state of spiritual development.

Our belief that God has made the world subservient to man, to be His servant, not His master—a belief which has put an end to all deification of nature and is the germ of faith out of which all scientific development has issued.

Our belief in the sovereignty of God, which, translated in the terms of human experience, means the sovereignty of conscience—a faith which is absolutely inconsistent with all forms of despotism, and is the parent of all permanent free institutions.

I hope the time will come when the laws and literature of the ancient Hebrews will be studied in all of our schools as now are studied the laws and literature of the ancient Greeks and Romans, and when it will be universally recognized that no man ignorant of the laws and literature of the ancient Hebrews is a well-educated man.

II

CORRESPONDENCE

ENGLAND TO AMERICA

Letter from Israel Abrahams, Esq., President of the Jewish Historical Society of England

CAMBRIDGE, *October* 17, 1905.

MAX J. KOHLER, ESQ., *Honorary Secretary.*

DEAR SIR: On behalf of the Jewish Historical Society of England, I write to offer to your committee our very cordial congratulations on your two hundred and fiftieth anniversary celebration. Marvelous, indeed, has been the growth of the American Jewish community in numbers and material prosperity. But more remarkable still has been its consistent advance in all those noble enterprises which the world has the right to expect from Jews. Young as compared with the ancient history of the Jewish people, your community takes the lead of older bodies in Jewish thought and philanthropy—championing the cause of the persecuted abroad, promoting all good causes at home.

On December 3d and 4th we, too, are celebrating a two hundred and fiftieth anniversary. The Whitehall Conference may not have led to precise legal results of much moment, but it was a unique testimony to the change which was coming over the world. Oliver Cromwell and Manasseh ben Israel—Puritan and Jew—then stood side by side as immortal cham-

pions of toleration and justice. Most of us in England are content and proud to date from that significant incident the restoration of the Anglo-Jewish community after the expulsion in 1290. To us, as to you, the year 1655 is a great and memorable year, and by a happy coincidence we are associated with you in the celebration of events honorable alike to the Christianity and to the Judaism of the seventeenth century.

More recent events have, except in England and America, been less in harmony with the promise of the seventeenth and with the fulfillment of the end of the eighteenth and the beginning of the nineteenth centuries. The Jews of many lands have to fight over again some part of the old battle for justice. But is it nothing that we do occupy, *as Jews*, the position of protagonists in so great a cause? This struggle for the right—enforced upon us, yet willingly endured—is an honor, not a detriment. It keeps us virile; it makes us earnest; it prevents us from sinking into that security which is mortals' chiefest enemy. We justify ourselves by bearing ourselves as men in this fight for justice.

To you, as to us, the fight appeals with peculiar fascination. It marks out for us a duty, but it responds to an even higher instinct. We, as you, know what it means to be free citizens of a free state. *Noblesse oblige.* Our pride in what we possess makes us eager to give to others a share. We are clearly marked out as the missionaries of freedom. To you, as to us, is committed the cause of Judaism. We rejoice to see you striding even beyond us in that

unselfish impulse toward freeing others which is the crown of freedom personally enjoyed. In all this effort you will find us, I hope and believe, ready to second you. Whether it be in those more domestic matters which concern the local life of each Jewish community; whether it be the encouragement of Jewish learning, the maintenance of our common Jewish religion, and the revival of a true confidence in its ideals and practical love for its discipline; whether it be those wider schemes for the solace of the downtrodden and the enfranchisement of the oppressed, in all these things America will find England ready to join hands.

To tell you this was unnecessary, but to do it is a luxury not to be lost. It is the writer's last official act as president of the Jewish Historical Society of England. May these inadequate lines convey to you our good wishes. May you go from strength to strength; may the glory of your coming time excel even the glory of your past. Your celebration is, after all, an *English* celebration. Two hundred and fifty years ago America and England were one, nationally and politically. To-day they are one again in a union of hearts. We rejoice with you now in your joy, we shall be ready to work with you hereafter in all that must concern us both as sharers of the olden English polity, as joint inheritors of the still older and even more inspiring Jewish tradition.

Yours very truly,

ISRAEL ABRAHAMS.

AMERICA TO ENGLAND

The Executive Committee on the American Two Hundred and Fiftieth Anniversary Celebration addressed the following letter to the Jewish Historical Society of England on the Two Hundred and Fiftieth Anniversary of the Whitehall Conference:

November 22, 1905.

PROF. DR. H. GOLLANCZ, *President of the Jewish Historical Society of England, London, England:*

DEAR SIR: At the last meeting of our Executive Committee our secretary presented the most cordial letter of congratulation forwarded on your behalf by Mr. Israel Abrahams as your presiding officer, upon our two hundred and fiftieth anniversary, and it was unanimously resolved that this letter should form part of our "Anniversary Proceedings." We were deputed to thank your society most warmly for its hearty greetings, and to extend to you our sincere congratulations, in return, upon the celebration which you will hold on December 3d and 4th, of the two hundred and fiftieth anniversary of the Whitehall Conference. In discharging this pleasurable duty, we beg leave to add that your kind message was all the more welcome, because we in America have long since learned to admire the distinguished spokesman who phrased your felicitous greetings for you, the author of "Jewish Life in the Middle Ages," which has long been a classic in our midst.

We are proud to learn that you are willing to claim our celebration as, "after all, an English celebration." While both you and we must turn to Holland, the "Holy Land of Modern Europe," in the course of our respective celebrations, to trace the impetus from which arose the events which we are celebrating, we, as well as you, cannot fail to appreciate that it was the dearly cherished "British Constitution" and the beloved "English Common Law," which we still share with you, and their spirit, that made possible that Jewish development in our respective countries which we both to-day love to emphasize, and which enabled us both to outpace our Dutch coreligionists in strength and success, intellectual and material. You, like ourselves, have preferred to select, as the particular occasion for to-day's celebration, not the stray, isolated, possibly accidental first arrival of a Jewish settler, but the formal, official, grant or declaration which assured to the Jewish settler equality before the law. These resulted, with you as with us, in the establishment of Jewish citizenship in our respective lands, and advanced us immeasurably over and above the status of "*Schutzjuden*," whose rights were dependent upon the mere whim and caprice of each successive ruler.

We rejoice that you have so happily chosen as the occasion of your celebration the convening of the Whitehall Conference, not merely because of its happy illustration of the fact you point out, that "it was unique testimony to the change which was coming over the world," "Oliver Cromwell and Manasseh ben Israel—Puritan and Jew—then stood side

by side as immortal champions of toleration and justice"—names which we in America also hold in honored memory—but also for the narrower reason that we, as well as you, found our rights builded on adamantine rock, and not on mere sand, when English judges solemnly declared at Whitehall that "there was no law which forbade the Jews' return into England." Lawyers may even to-day be inclined to question the correctness of this exposition of the English common law as transmitted from the "Dark Ages," but Mr. Abrahams has given us a conclusive justification and explanation of the holding, in saying that it was "testimony to the change which was coming over the world," a repudiation of Middle-Age bigotry and hateful, unreasonable discrimination. The full portent of the declaration may not have been recognized at the time, and Manasseh ben Israel may have gone to his grave, heartbroken at his failure to secure an affirmative grant, which even he was quite ready to accept with expressed limitations and restrictions, but he "builded better than he knew," and could safely leave the matter to an all-wise Providence! Starting with the declaration that the laws did not forbid Jewish settlement on English soil, neither at home nor abroad, Jewish disabilities disappeared one after the other, sometimes quicker and with less effort on our newer soil than at home. But you secured for us, almost immediately after the readmission, without any new legislative fiat, the holding which we as well as you profited by, that Jews were competent witnesses, entitled to equal credit with the non-Jew, and, as a result, the whole fabric of the "*Oath More Ju-*

daico " (the discriminative Jewish oath) disappeared on both sides of the Atlantic, and your Council for the Plantations solemnly decreed, in 1672, in the case of a New York resident, Rabba Couty, that Jewish freemen on British soil were not " aliens " within the meaning of your Navigation Laws, and your Foreign Office solemnly asserted in 1676, in the case of some Jews from Surinam, that British Jews settled in the colonies are British subjects, entitled to British protection against attempts of a foreign government to detain them involuntarily. But this is no place to elaborate upon incidents we commemorate in common, some of which one of your past-presidents has set forth so happily in his paper on " American Elements in the Resettlement," and which we of the American Jewish Historical Society also love to descant upon. Let it suffice to say that we dearly cherish, not merely the Jewish traditions and ties which we have in common, but also those currents and streams of a common development which we in America love to give expression to when we still call England " Our Mother Country," and which make our two nations allies in seeking the maintenance of international peace and universal good will.

And it is particularly gratifying for us to feel that we Jews, scattered among all the nations of the world, but cherishing our common ties and traditions while at the same time being loyal patriots, have been in the past, and may confidently hope for the future to be, most potent factors in bringing about universal " peace upon earth and good will among men," so that, in the happy language of the author of the

"Spectator," writing already in 1712, Jews "are indeed so disseminated through all of the trading parts of the world that they have become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence. They are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together."

Accept, then, on our behalf our most heartfelt good wishes on your celebration, and congratulations upon the marvelous achievements of your two-hundred-and-fifty year history! When we consider only a few of the many brilliant stars whose names illumine your history, we cannot but wonder at the marvelously high degree in which genius has flourished in your midst, compared with the small Jewish population from which it has developed. Permit us, then, to repeat your own happily phrased good wishes, drawn from our common inheritance: "May you go from strength to strength; may the glory of your coming time excel even the glory of your past!" And though both your celebration and ours are, most unhappily, tinged with an unanticipated hue by the terrible sufferings that have suddenly been inflicted upon our brethren in Russia, which we are seeking, as far as may be, to alleviate in common, yet these celebrations enable us to rejoice all the more by contrast, that our "lines have fallen in pleasant places," and to express from the bottom of our hearts our gratitude to our respective countries for granting us absolute equality before the law; and we may have

the further consciousness, in proudly chronicling our past, that we may thereby afford a much-needed object-lesson to countries less imbued with the modern spirit, of the appreciation of our respective fellow-citizens and leaders of the admirable consequences that have flowed from the granting of the great charters of liberty you and we are now commemorating.

We are, very truly yours,

JACOB H. SCHIFF, *Chairman.*

MAX J. KOHLER, *Honorary Secretary.*

III

(From a pamphlet entitled "Notes Relating to the Celebration of the Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States," distributed by the Executive Committee some weeks before the celebration.)

INTRODUCTION

Two hundred and fifty years having elapsed since the first settlement of the Jews in the United States, by common accord of those interested in the Jewish people, it has been deemed fitting to celebrate and commemorate this important anniversary.

At a meeting held in the vestry rooms of Shearith Israel Congregation, New York, on April 9, 1905, which was largely attended, an Executive Committee was appointed to take charge of the celebration, with power to appoint a General Committee to coöperate Such a committee has been appointed, with representatives in every State and Territory, and in most of the important cities of the Union.

It is an essential feature of the programme adopted by the Executive Committee that every Jewish congregation in the United States is to be requested to hold appropriate services on the Saturday (November 25th) preceding the National Thanksgiving Day, 1905, and that every Jewish Sabbath school shall be urged to hold similar services on the Sunday (November 26th) preceding Thanksgiving Day, to the end

that the significance of the event which is to be celebrated shall be thoroughly impressed upon every American Jew.

Believing that this object can be best subserved by a thorough understanding, based on accurate information, as to the part which the Jews have played in the development of this nation from the earliest days, the Executive Committee has collated a number of historical facts, which have a direct bearing on American Jewish history, conjoined with a bibliography which will enable those desirous of pursuing further investigations to become possessed of the history, little known but interesting, of the Jewish pioneer. Coupled with these notes, the committee has, through the courtesy of the Funk & Wagnalls Company, been enabled to reprint from the "Jewish Encyclopedia," published by that company, a comprehensive article on "America," and a section of another article on "New York" (the former as a separate pamphlet), both of which are replete with valuable information.

It has also been considered appropriate to reprint from *The American Hebrew* an address delivered on April 29, 1905, before "The Judaeans," as exemplifying the point of view from which this celebration is to be approached, and to point the moral, that whilst every American Jew is profoundly grateful for the liberties which he enjoys, in common with all other citizens, under the Constitution and laws of the United States, he does not regard those blessings as a mere gift from others, but as of right his, because his ancestors were among the early settlers and

pioneers of this country; were active in its development; fought for its independence and preservation; and because, to the full extent of his power, he has contributed to its greatness.

THE EXECUTIVE COMMITTEE.

NOTES

I

The year 1655 stands forth as a convenient landmark for celebration of Jewish settlement in the United States by reason of the issuance of a "Grant of Privileges," on April 26, 1655, to the Jews of New Amsterdam by the Dutch West India Company. This grant of privileges was issued in answer to remonstrances from Governor Stuyvesant.

(*Daly's "Settlement of the Jews in North America," p. 9, note, copied from "Documents Relating to the Colonial History of the State of New York," vol. xiv, p. 315; also, "Publications American Jewish Hist. Society," vi, p. 85.*)

II

There were stray Jewish arrivals within the present limits of the United States before the party of twenty-three arrived at New Amsterdam about September 1, 1654, concerning whom, in particular, these instructions were issued, but they do not seem to have arrived

in considerable numbers nor under any express authorization.

(*See article "America," by Dr. Cyrus Adler, in Jewish Encyclopedia, vol. i.*)

There were also very extensive early Jewish settlements in South America long before this period, though made originally by "Maranos" (secret Jews, living ostensibly as Catholics, owing to the laws against Jewish residence), but these settlements had now (1655) practically ceased to exist.

(*See, for particulars as to "Participation of Jews in the Discovery and Early Settlement of South America," besides the article "America" above referred to, Jewish Encyclopedia articles, "America, The Discovery of" (by Dr. M. Kayserling), "United States" (by Dr. Herbert Friedenwald and J. D. Eisenstein), "Brazil" (by L. Hühner), "Bahia" (by L. Hühner), "Recife" (by L. Hühner), "South and Central America" (by Joseph Jacobs and Elkan N. Adler), "Chile" (by Rev. George A. Kohut), "Cuba" (by Max J. Kohler), "Curacao" (by Dr. H. Friedenwald), "Barbados" (by Dr. H. Friedenwald), and "Jamaica" (by Max J. Kohler); also Dr. M. Kayserling's "Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries," translated by Dr. Charles Gross; "The Colonization of America by the*

Jews," by Dr. M. Kayserling (Pub. Am. Jew. Hist. Society ii); "Columbus in Jewish Literature," by Prof. R. J. H. Gottheil (Id. ii); "The Earliest Rabbis and Jewish Writers of America," by Dr. M. Kayserling (Id. iii); "Early Jewish Literature in America," by Rev. Geo. A. Kohut (Id. iii); "Trial of Jorge de Almeida by the Inquisition in America," by Dr. Cyrus Adler (Id. iv); "Jewish Martyrs of the Inquisition in South America," by Rev. Geo. A. Kohut (Id. iv); "Isaac Aboab, the first Jewish Author in America," by Dr. M. Kayserling (Id. v); "Trial of Gabriel de Granada, by the Inquisition in Mexico 1642-1645," translated by David Ferguson and edited by Dr. Cyrus Adler (Id. vii); "The Inquisition in Peru," by Elkan N. Adler (Id. xii); Castelar's "Life of Columbus" (see Jewish references extracted in "Publications Am. Jew. Hist. Society, viii, pp. 2-5, x, 159-163); Daly's "Settlement of the Jews in North America" (pp. xi-xviii); Magnus's "Outlines of Jewish History" (Jew. Pub. Society edition, pp. 334-340); Markens: "The Hebrews in America.")

The fact is to be noted that Jews not only accompanied Columbus on his first voyage, but that the Maranos, Luis de Santangel and Gabriel Sanchez, were among his chief patrons and largely provided the funds for his voyage. As Prof. Herbert B.

Adams (Johns Hopkins Studies, x, p. 486) has well said, in summarizing Dr. Kayserling's investigations, "not jewels but Jews were the real financial basis for the first expedition of Columbus." Accordingly, it is not strange that Columbus's first accounts of his discovery were in the form of letters addressed by him to Santangel and Sanchez.

III

The importance of this Dutch Grant of Leave of Settlement lies largely in the fact that at this time (1655) nearly all of Western Europe was closed to the Jews. Spain had expelled them in 1492, Portugal following her example soon after, and the Inquisition was engaged in enforcing these decrees of expulsion. In England the decree of expulsion of King Edward I of July 18, 1290, was deemed to be still in force, though Menasseh ben Israel presented his "Humble Address" to Cromwell in September of this very year, 1655, and the "Whitehall Conference" which Cromwell convened in December, 1655, resolved that there was nothing in the English laws against the Jews residing in England, though nothing definite came for the time being of plans for an affirmative grant of leave of settlement.

(*See Lucien Wolf: "Menasseh ben Israel and His Mission to Oliver Cromwell," and Joseph Jacobs' article "England" in "Jewish Encyclopedia."*)

Similarly, in France, edicts of exclusion were periodically in force against the Jews (see article "France" in the "Jewish Encyclopedia"), as also

in many sections of Germany. The Netherlands alone, of Western Europe, recognized Jewish rights, after they had succeeded in wresting their own liberties, civil and religious, from Spanish despotism, and, beginning about 1593, began to welcome Jewish settlement in various localities [Graetz: "History of the Jews" (Eng. transl., vol. iv, p. 650 *et seq.*), and Jew. Ency. article "Netherlands"], particularly in Amsterdam, whose constituent "chamber" of the Dutch West India Company had charge of the colonial possessions in Brazil and New Netherlands. The exceptional position of Amsterdam in this respect, at practically the same time that it afforded a haven of rest to the persecuted Puritans, is aptly characterized by Judge Daly in his "Settlement of the Jews in North America" (p. 3) as follows:

"Amsterdam presented the spectacle of a city where all religions were tolerated, and where men of all shades of political opinion found themselves secure in their persons and property. By a writer of that day it was stigmatized as 'a common harbor of all opinions and of all heresies.' By another, in the figurative language then in fashion, 'as a cage of unclean birds,' and even Andrew Marvel, the friend of Milton and the incorruptible patriot, wrote a derisive poem upon Holland, in which Amsterdam was described with its mixed population of 'Turk, Christian, Pagan, Jew,' its 'bank of conscience,' where 'all opinions found credit and exchange,' closing his poem with a line which he certainly meant in no spirit of compliment:

'The universal church is only there.'"

Compare Jewish experiences in early Maryland:

(*Prof. J. H. Hollander:* "*Some Unpublished Material Relating to Dr. Jacob Lumbrozo*" (*Pub. i, 25 et seq.*), *and* "*Civil Status of Jews in Maryland, 1634-1776,*" (*Pub. ii, 33 et seq.*)

Contrast, however, such utterances as Roger Williams', specifically demanding Jewish emancipation,

(*Oscar S. Straus:* "*Life of Roger Williams*" (*pp. 110, 111*), *quoted also in M. J. Kohler:* "*The Jews in Newport*" (*Pub. Am. Jew. Hist. Society, vi, 65.*)

and also those of a few other of Cromwell's contemporaries (Wolf: "Menasseh ben Israel," p. xviii, *et seq.*), including John Milton, in contradistinction to those of such types of contemporary American Puritanism as Cotton Mather, who in his "Magnalia" characterized Roger Williams' settlement at Newport, where Jews were welcomed soon after 1655, for this very reason as "the common receptacle of the convicts of Jerusalem and the outcasts of the land" (quoted in Pub. Am. Jew. Hist. Society vi., 65-6). On the general subject of Dutch liberality in this respect, see Daly's "Settlement" Introduction, p. xiv and p. 4; "Publications" Am. Jew. Hist. Society vi, 81 *et seq.* "Civil Status of the Jews in Colonial New York" and Douglass Campbell: "The Puritan in England, Holland, and America").

On America's contributions to civilization as pio-

neer in establishing religious liberty, with particular reference to the Jews, see "Phases in the History of Religious Liberty in America, with Special Reference to the Jews," by M. J. Kohler, in "Pub. Am. Jew. Hist. Society, xi, 53 *et seq.*, quoting David Dudley Field ("American Progress in Jurisprudence" in the *American Law Review*, vol. xxvii, p. 641, [1893]) and Judge Simeon E. Baldwin ("Modern Political Institutions," pp. 15-25, 246), note p. 59; Oscar S. Straus: "Religious Liberty in the United States" and also his "Origin of Republican Form of Government in the United States of America," second edition, with introductory essay by Emile de Laveleye, translated from the French edition. See this work also for development of the theory of American indebtedness to the Hebrew for the origin of Republican form of government.

IV

The pronounced success and prosperity of the Jews in Holland is indicated in the works already cited and the bibliographies forming a part of the several Jewish Encyclopedia articles.

(*Compare article "Commerce," by Joseph Jacobs in "Jewish Encyclopedia," Herzfeld's "Handelsgeschichte der Juden," Roscher: "Die Juden im Mittelalter" (in "Ansichten der Volkswirthschaft," ii, 321 et seq.), M. J. Kohler: "Jewish Activity in American Colonial Commerce" (in Pub. Am. Jew. Hist.*

Society, x, p. 47), and Israel Zangwill: "What Have the Hebrews Accomplished?" "Success," May, 1902.)

Their activities in the Dutch West India Company, as heavy stockholders and directors, and as influential in directing its fortunes from the start, are matters of record.

(Grant of privileges of April 26, 1655, quoted above; Daly: "Settlement of the Jews in North America," pp. xv-xvii, 5, 9; article on "Netherlands" in "Jewish Encyclopedia," and works cited in bibliographical note thereto.)

V

The circumstances under which this "Grant of Privileges" was issued, and the evolution of the Jewish community of New York, the oldest, and, today, by far the largest within the present limits of the United States, are concisely outlined in the "Jewish Encyclopedia," article "New York" (by Max J. Kohler), where the subject is treated more fully than was possible in the article "America."

VI

For further particulars concerning the history of the Jews in the United States see the various works cited in the bibliographies of the articles, "America" and "New York," in the "Jewish Encyclopedia," as also the various articles under the names of the various States and large cities, as well as the

cross references; also the twelve volumes of the publications of the American Jewish Historical Society.

VII

For correspondence between Jews of America and our early Presidents, Washington, Adams, Jefferson, and Madison, see "Publications" Am. Jew. Hist. Society iii, 87-101; iv, 219-222, xi, 63, 66, 68; Compare Simon Wolf: "The American Jew as Patriot, Soldier, and Citizen," especially pp. 53-61, 488-522.

VIII

During the week including April 26, 1905, the "Judaean" Club, of New York, celebrated the two hundred and fiftieth anniversary of Jewish settlement in America at the Hotel Savoy, and the introductory address of a series of addresses, delivered by Louis Marshall, Esq., emphasized the purposes of the celebration. It was printed in *The American Hebrew* of May 5, 1905, and in the *Menorah Monthly*, May, 1905.

IV

ORDER OF SERVICE FOR USE ON THE SABBATH BEFORE THANKSGIVING DAY, NINETEEN HUNDRED AND FIVE, IN COMMEMORATION OF THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE SETTLEMENT OF THE JEWS IN THE UNITED STATES

PREPARED BY A COMMITTEE CONSISTING OF REV. DR. H. PEREIRA MENDES (Chairman), REV. DR. M. H. HARRIS, REV. DR. PHILIP KLEIN, REV. DR. K. KOHLER, DR. S. SCHECHTER, REV. DR. SAMUEL SCHULMAN and REV. DR. JOSEPH SILVERMAN

ORDER OF SERVICE

(To be recited before the return of the Scroll of the Law to the Ark)

1. HYMN.

(To be chosen by the Congregation)

2. PSALM CVII.

(To be read in responses by the Minister and the Congregation)

3. PSALM CXVIII. VERSES 1-24.

(To be chanted by the Reader and Choir)

4. PRAYER.

O Lord, our God, God of our fathers, Ruler of nations, we worship Thee and praise Thy name for Thy

mercy and for Thy truth. On this day of our rejoicing we will make mention of Thy loving kindness according to all that Thou hast bestowed on us and we will proclaim Thy great goodness toward the house of Israel. For Thou didst say, Surely they are My people, children that will not deal falsely; so Thou hast been our Savior.

Throughout the past ages Thou hast carried Israel as on eagles' wings. From the bondage of Egypt, through the trials of the wilderness, Thou didst bring us and didst plant us in the land which Thou didst choose. In the sorrows of Babylon, Thy love and pity redeemed us; and when dispersed in every land, Thy Divine presence accompanied us in every affliction. Yea, when we passed through the waters, Thou wast with us, and through the rivers, they did not overflow us; when we walked through fire, we were not burned. From nation to nation Thou didst lead us, until the hand of the oppressor was weakened and the day of human rights began to dawn. Wherever we found a resting place, and built Thee a sanctuary, Thou didst dwell in our midst, and cleaving unto Thee, O Lord, we are alive this day.

We thank Thee that Thou hast sustained us unto this day, and that in the fullness of Thy mercy Thou hast vouchsafed to us of the seed of Israel a soil on which to grow strong in freedom and in fidelity to Thy truth. Thou hast opened unto us this blessed haven of our beloved land. Everlasting God, in whose eyes a thousand years are as yesterday which is past and as a watch of the night, we lift up our hearts in gratitude to Thee, in that two hundred and

fifty years ago Thou didst guide a little band of Israel's children who, seeking freedom to worship Thee, found it in a land which, with Thy blessing, became a refuge of freedom and justice for the oppressed of all peoples. We thank Thee that our lot has fallen in pleasant places. Verily, O Lord God of Israel, Thou hast given rest unto Thy people, rest from our sorrow, and from the hard bondage wherein we were made to serve.

O Lord, look down from Thy holy habitation from heaven and bless this Republic. Preserve it in the liberty which has been proclaimed in the land, and in the righteousness which is its foundation. Bless it with prosperity and peace. May it advance from strength to strength and continue to be a refuge for all who seek its shelter. Imbue all its citizens with a spirit of loyalty to its ideals. May they be ever mindful that the blessings of liberty are safeguarded by obedience to law, and that the prosperity of the nation rests upon trust in Thy goodness and reverence for Thy commandments. Bless the President and his counselors, the judges, lawgivers, and executives of our country. Put forth upon them the spirit of wisdom and understanding, the spirit of counsel and the spirit of might, the spirit of knowledge and the fear of the Lord. May America become a light to all peoples, teaching the world that righteousness exalteth a nation.

Our Father in Heaven, Who lovest all nations, all men are Thy children. Thou dost apportion tasks to peoples according to their gifts of mind and heart. But all are revealing Thy marvelous plans for man-

kind. May the day speedily dawn when Thy kingdom will be established on earth, when nations shall learn war no more, when peace shall be the crowning reward of a world redeemed by justice, and all men shall know Thee, from the greatest unto the least. Then shall loving kindness and truth meet, righteousness and peace kiss each other, truth spring forth from earth and righteousness look down from heaven. May all hearts serve Thee with one accord and recognize that Thou art One and Thy Name is One. Amen.

5. RETURN OF THE SCROLL OF THE LAW TO THE ARK.

V

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